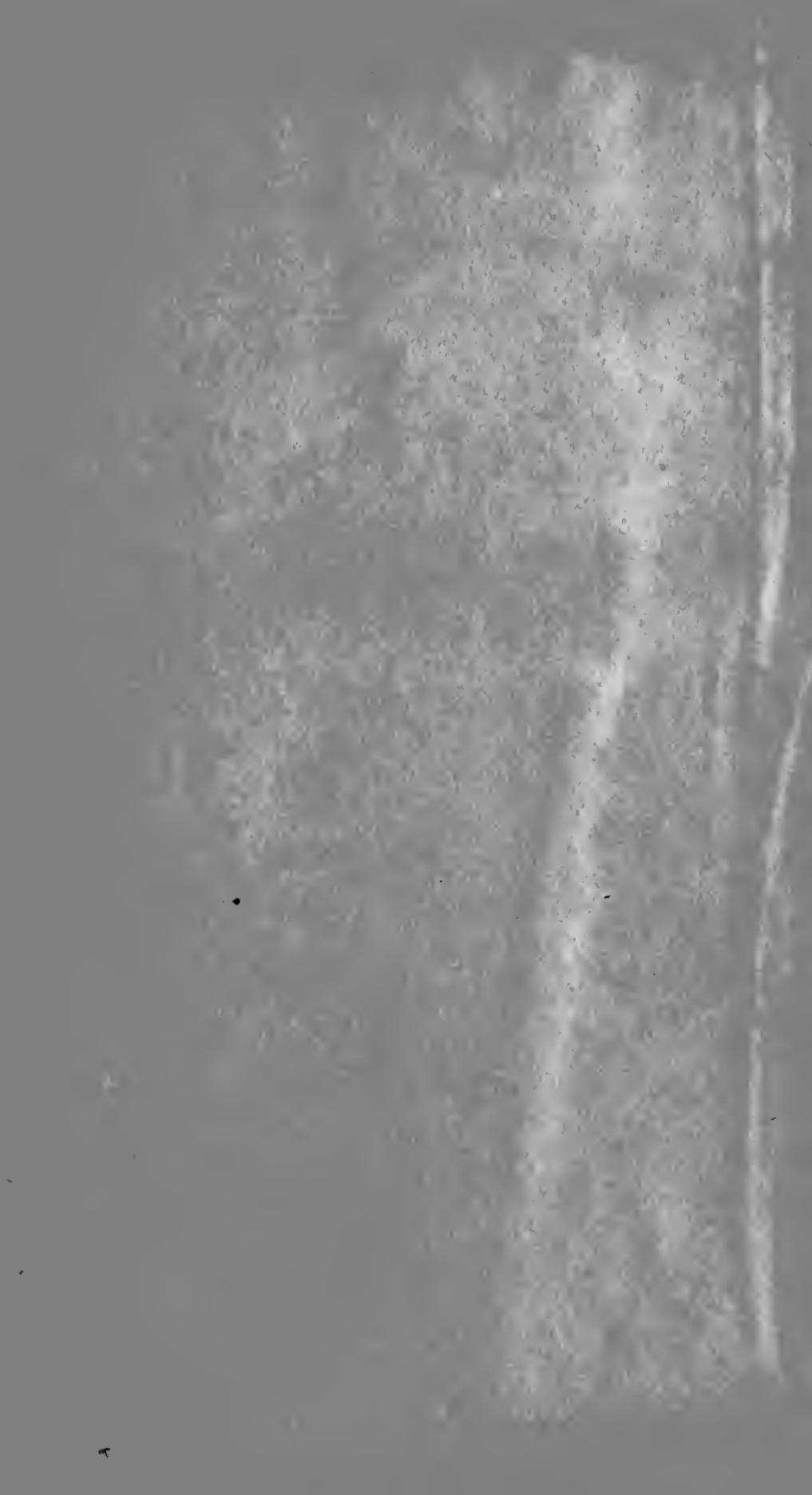


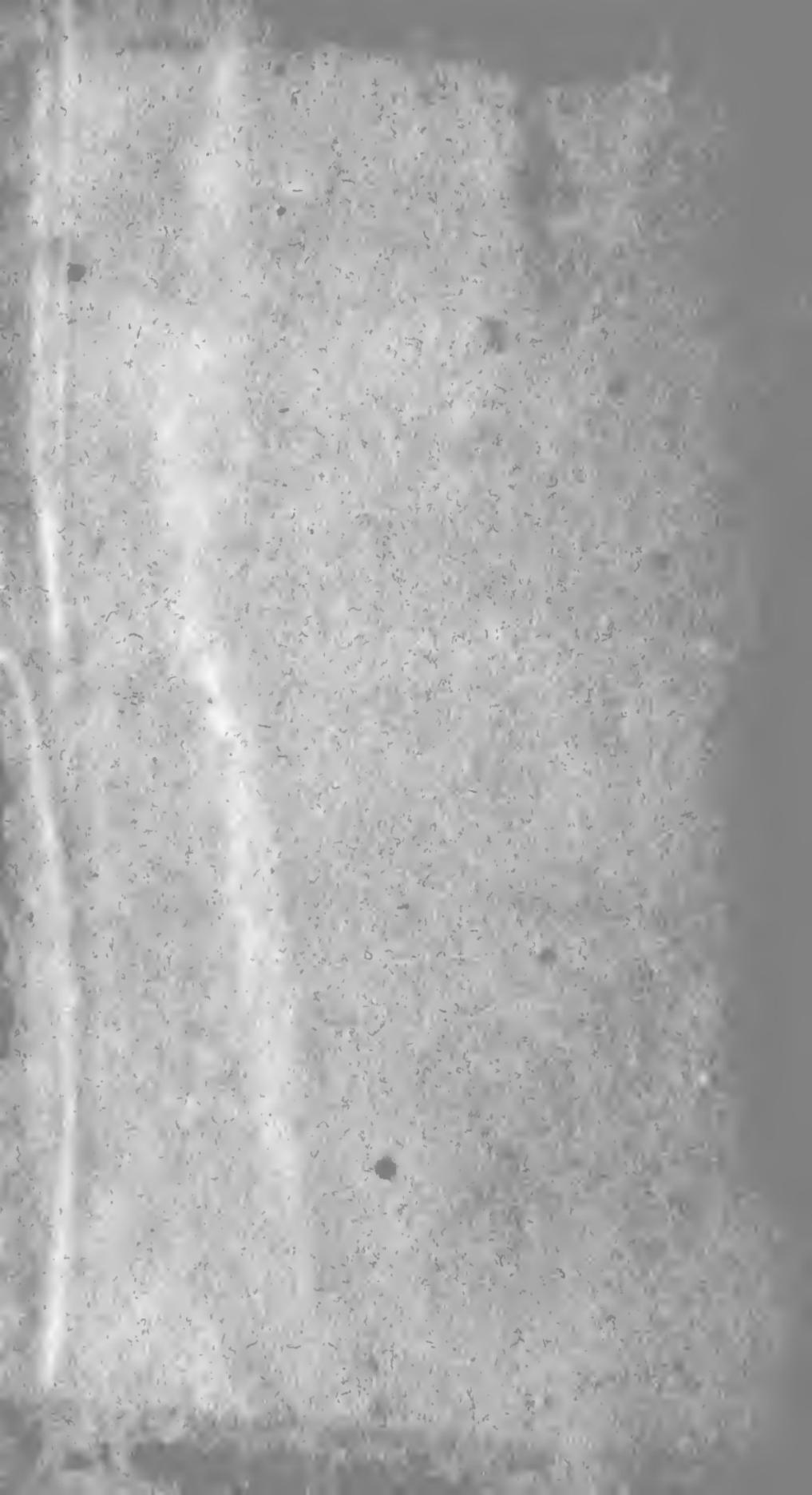


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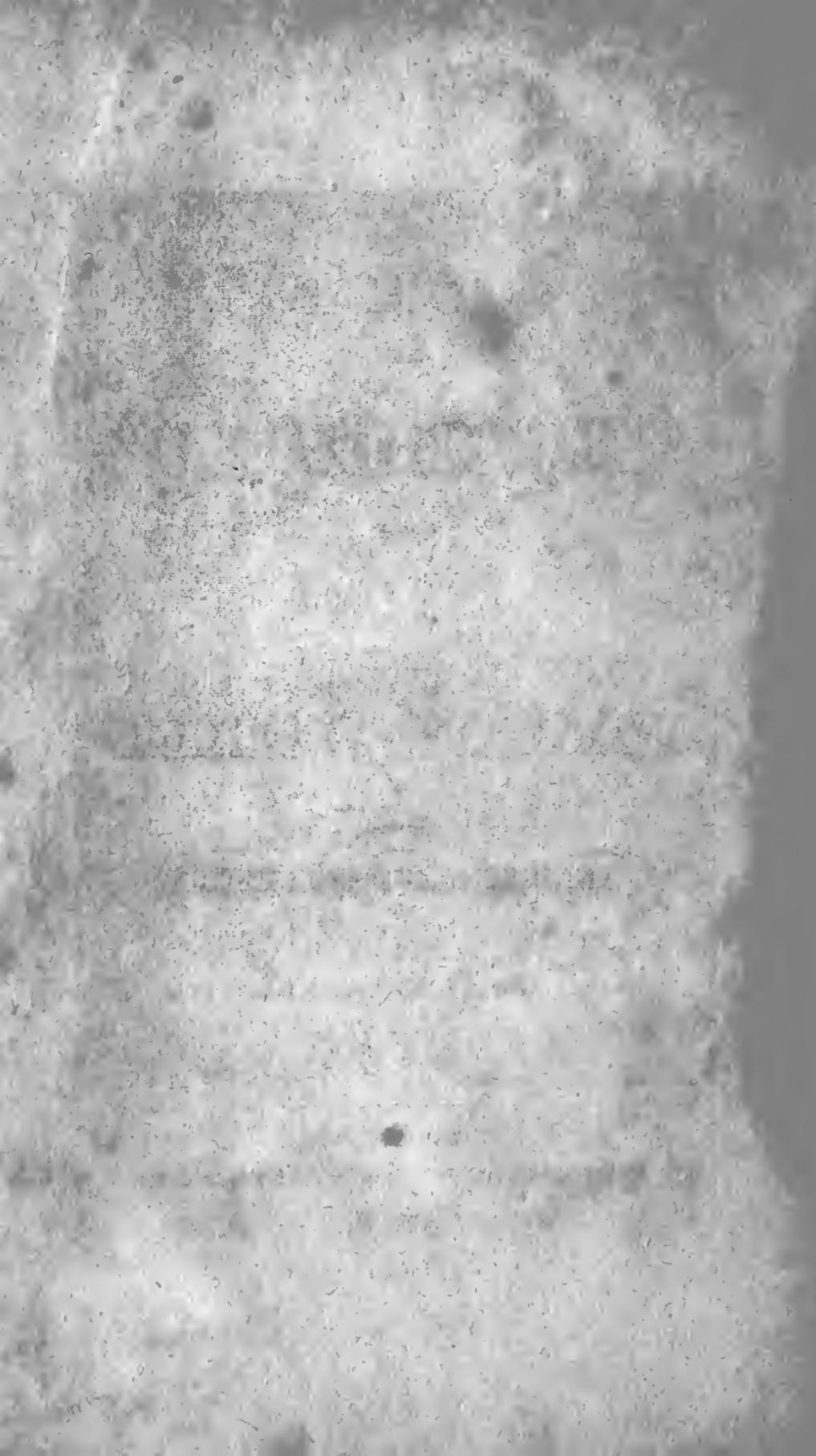
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A  
**NEW SYSTEM  
OF  
MYTHOLOGY.**  
**VOL. IV.**

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A

## NEW SYSTEM

OF

# MYTHOLOGY.

## ANALYSIS.

WHEN treating of the classification of the pagan deities in the introduction to the second volume, page 16; we promised to accompany this volume with a series of Analytical Tables; illustrative of the various systems into which the mythologists have thought proper, for the sake of method to arrange those deities; but after the maturest deliberation, we find that the minuteness of detail which we had contemplated, in exhibiting a tabular view of so many systems, of which the greater part have been adopted only by the caprice of those who projected them, would not only be foreign from the object of utility by which the plan was originally dictated, but even nugatory in effect, and consequently a task of supererogation, a mere *brutum fulmen*.

We have therefore determined to confine ourselves to the narrower limits of utility, in the construction of the following tables, in which we have endeavored to give a perspicuous view of *two* of those systems, which are most frequently alluded to, most generally adopted, and consequently most worthy of curiosity; though we doubt not but some of our readers will be of opinion, that we have exceeded the limits of utility even here; for, to repeat what cannot be too deeply impressed upon the minds of novices in this study, “the deities and superstitious worship of the pagans constitute an *ill-matched whole*, which was never a work of meditation, invented by the same persons, at the same time, or in one country, with any view to consistency;” whence it results, that after all that has been said upon the classification to which mythologists have reduced those de-

ties for the sake of precision, still their arrangements will ever be at variance.

Even that which distributes the gods into heavenly, infernal, terrestrial, and marine, though it is the most consistent in its parts, has nevertheless its insuperable exceptions, inasmuch as the authors who follow this arrangement, differ in their appointment of many of the deities to their respective classes. The **Muses**, for example, are sometimes enrolled among the heavenly, and sometimes among the terrestrial deities. The same remark applies to **Diana**, who, though honoured by most pagan nations as a divinity of the first order, is frequently represented as a terrestrial goddess, partaking of the sports of the chase, and the delightful relaxations of bathing, accompanied by the nymphs of the forests and of the fountains: she is also sometimes placed among the infernal deities under the name of **Hecate Triformis**, when she is confounded with **Proserpine**. **Bacchus**, too, is frequently seen in the company of the **Satyrs**, the lowest in the order of terrestrial deities.

This dispute, however, is confined chiefly to the heavenly and terrestrial gods; for, among those of the sea, **Æolus** alone, with some authors, claims a place among the terrestrial gods, if we except the fountain nymphs and river gods, who seem to stand upon the line of demarkation between the terrestrial and sea deities: and in regard to the infernal deities, with the exception of **Diana**, just mentioned, we can only call to mind **Nemesis**, who seems not entirely content with the ministration of justice in the mansions of the dead, but in the character of that irresistible Destiny which rules the will of **Jupiter** himself, she takes a flight sometimes to heaven, and at other times skims the surface of the earth, by sea and land, thereby confounding the arrangements of mythologists, who would fix her to either abode.

In fine, what shall we say of the **Lares** and **Penates**? a class of deities that would seem to be exclusively terrestrial, since they have no other abode allotted to them, than that of those who adopted them for the protection of their person and house-

hold. Shall we, then, consider them as terrestrial deities, even when a favourite Penate has been a Minerva, a Neptune, a Venus, or an Apollo? and thereby overturn the only tolerably consistent system of heavenly, infernal, terrestrial, and marine deities, from which they were derived according to the caprice of the persons who adopted them? or consider it as being possessed of that convenient mutability, by which it gains on the one hand what it loses on the other? or, in short, shall we exclude them from a place in this arrangement, and let them share the fate of the Cabiri, the Palici, the Patæici, and other Particular associations of deities, whose individual names are but imperfectly known, and have no part in the general classification of the gods? Besides these, we shall find in the same condition, a long list of tutelar deities acknowledged by the Greeks and Romans, who presided over the particular functions of human life, over particular places, cities, and districts of country; not to omit the Virtues, the Vices, and other evils, which also had divine honours paid them. These two classes, though not included among the terrestrial deities properly so called, may with some colour of propriety be regarded as a sort of terrestrial deities, in consequence of their functions and prerogatives being confined to earthly or human affairs.

Thus the reader may judge for himself how little advantage is to be derived from a mere skeleton of a subject whose parts are so monstrous and incoherent as those of the pagan theology; and how necessary it is, in order to form any thing like a just conception of the whole, to review the parts in detail, as we have digested them in the foregoing volumes. We dare entertain a hope, however, that these hints will serve to appease his curiosity, and abate his ardour in the search for system in a subject where incongruity and confusion are the predominating features: in short, that we have pointed out in a few words, the principal defects of the most approved classification of the gods, which he might have passed over without notice, or have sought in vain to correct by study and reflection, or have detected, only for his individual satisfaction.

# ANALYTICAL TABLES

OF THE

## CLASSIFICATION.

OF THE

## HEATHEN DEITIES.

### TABLE FIRST.

DII MAJORUM GENTIUM—the Superior Gods, or Select Gods.	DII CONSEN- TES, or, Jupi- ter's Council.	1 Juno 2 Neptune 3 Minerva 4 Venus 5 Apollo 6 Mercury 7 Jupiter 8 Ceres 9 Vulcan 10 Mars 11 Diana 12 Vesta	January February March April May June July August September October November December
	The comple- ment of the Se- lect Gods.	1 Janus 2 Saturn 3 Genius 4 Sol 5 Pluto 6 Bacchus 7 Tellus 8 Luna	The above were the DII MAJORUM GENTIUM of the Greeks; to which these eight were added by the Ro- mans.

DII MINORUM GENTIUM, DII  
ADSCRIPTITII, OR DII INDIGE-  
TES, &c.—the Inferior Gods.

This class should include all the de-  
ities not enumerated above; of which  
some are heavenly deities, a great  
many are terrestrial deities, marine  
deities, and infernal deities.

DII SEMONES, OR SEMIHOMINES  
—the Demi-Gods, or Heroes.

This class should include all those  
worthies, of the heroic age, whether  
men or women, who received divine  
honours in commemoration of their  
meritorious deeds.

## TABLE SECOND.

## INFERNAL DEITIES.

INFERNAL GODDESSES.	Chaos	The mother of all things.
	Nox	The goddess of the night.
	Proserpine	The queen of Hell.
	Clotho	Presides over our birth.
	Lachesis	Draws out the thread of life.
	Atropos	Cuts the thread of life at death.
	Alecto	The frightful ministers of the vengeance of the gods, and the implacable torments of the wicked.
	Tisiphone	
	Megæra	
INFERNAL GODS.	Aello	Voracious birds with the faces of women, confounded with the Furies, and like them execute the vengeance of the gods.
	Ocypete	
	Celeno	
	Nemesis	The goddess of justice.
	Chimæra	A monster of Hell.
	Erebus	Sometimes taken for Hell itself.
	Pluto	The king of Hell.
	Plutus	The blind god of wealth.
	Minos	President of the judges of Hell.
	Rhadamanthus	
	Æacus	
	Charon	The ferry-man of Hell.
	Mors	The relentless god of death.
	Somnus	The god of sleep; brother of Mors.
	Morpheus	Represents human figures.
	Phobetor	
	Phantasia	
	Dii Manes	The gods of tombs and the ghosts.
	Gods of dreams.	

## TABLE THIRD.

## HEAVENLY DEITIES.

HEAVENLY GODDESSES	Juno	The queen of heaven.	
	Iris	The messenger of Juno.	
	Hebe	The goddess of youth.	
	Minerva	Goddess of wisdom and of war.	
	Venus	Goddess of beauty and of love.	
	Aglaia	The Graces	The goddesses of amiability; and the sources of every thing agreeable and smiling in nature.
	Thalia		
	Euphrosine		
	Diana	The nine Muses	Goddess of hunting. Symbol of the moon.
	Clio		Presides over history.
	Euterpe		Presides over music.
	Thalia		Presides over comedy.
	Melpomene		Presides over tragedy.
	Terpsichore		Presides over the dance.
	Erato		Presides over amorous poetry.
	Polyhymnia		Presides over singing.
	Calliope		Presides over eloquence.
	Urania		Presides over astronomy.
	Aurora		The goddess of the morning.
	Bellona		Goddess of war, and companion of Mars.

HEAVENLY GODS	Cælus	Represents heaven itself.
	Saturn	Represents destructive time.
	Janus	The god of prudence.
	Jupiter	The king of heaven and all the gods.
	Mercury	Messenger of Jupiter and god of merchants.
	Apollo	God of music and the fine arts.
	Mars	The god of war and bloodshed.
	Vulcan	The god of blacksmiths and of fire.
	Bacchus	The god of wine and of sottishness.
	Cupid	The god of love.
	Hymenæus	The god of marriage.
	Ganymede	The cupbearer of the gods.

## TABLE FOURTH.

## TERRESTRIAL DEITIES.

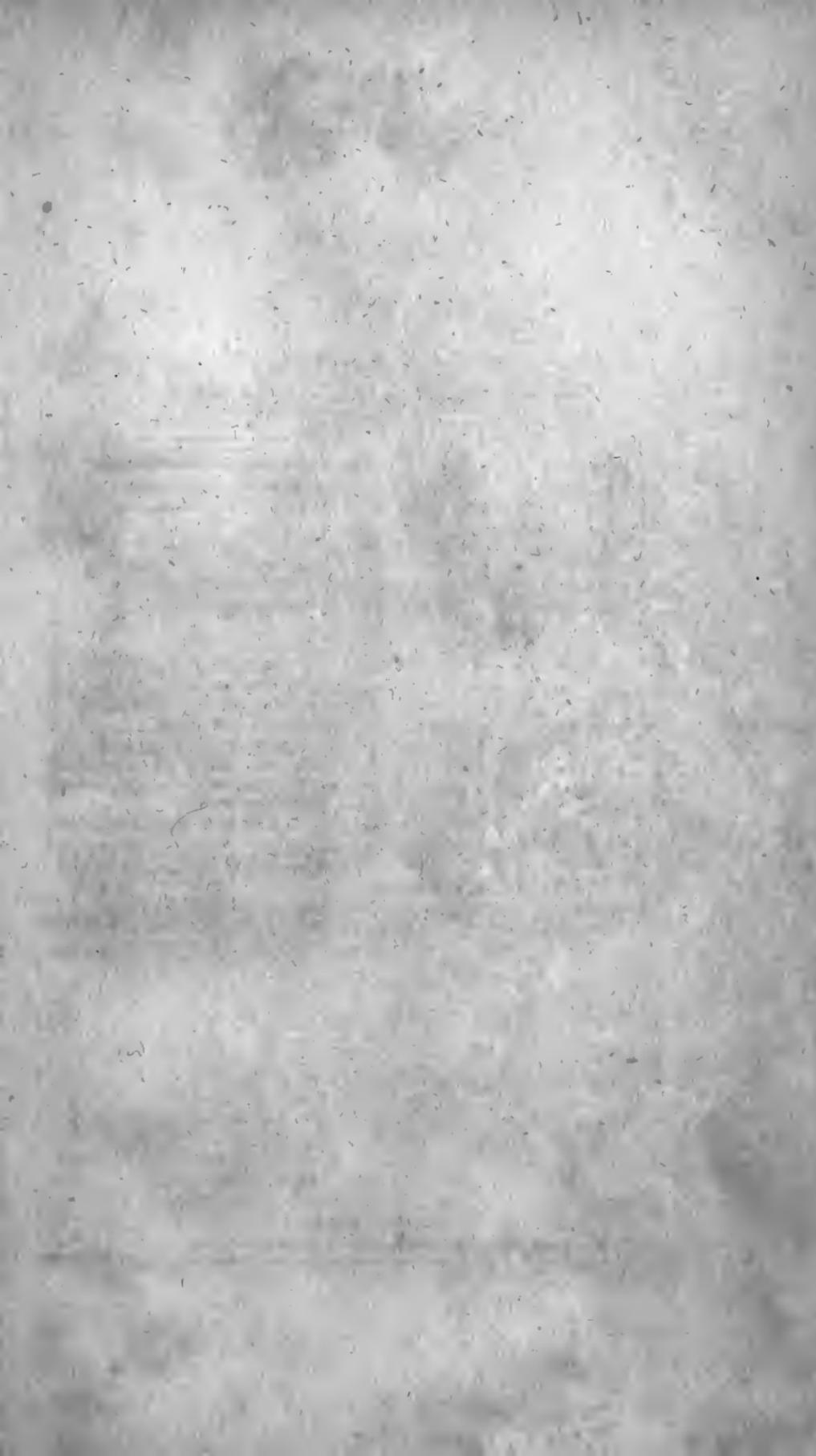
TERRESTRIAL GODDESSES	Terra or Titæa	Represents the earth itself.
	Tellus	Goddess of the earth, the same as Terra.
	Cybele	Goddess of the earth and cities.
	Ops or Rhea	Goddess of the earth, confounded with Cybele.
	Bona Dea	Goddess of the earth, confounded with the above.
	Vesta (the elder)	Symbol of the earth, confounded with the above.
	Vesta (the younger)	Symbol of fire, and patroness of vestals.
	Ceres	The goddess of corn and harvests.
	Flora	The goddess of flowers and gardens.
	Pomona	The goddess of fruits and orchards.
	Pales	The goddess of shepherds and flocks.
	Fauna	A prophetess, the wife of Faunus.
	Dryads	Presided over the woods and forests.
	Hamadryads	Presided over particular trees.
	Oreads	Presided over the mountains.
	Napææ	Presided over groves and valleys.
	Ægeria	Patroness of Numa in the Arian grove.
	Britomartis	A beautiful nymph, favourite of Diana.
	Carme	One of Diana's attendants mother of Britomartis.
	Canens	Transformed by grief into a voice.
	Chelone	Changed into a tortoise by Mercury.
	Hercyna	Accompanied Ceres in search of Proserpine.
	Daphne	Changed into a laurel to avoid Apollo.
	Lotis	Changed into the lotus to avoid Priapus.

TERR. GODS	Demogorgon	The god or genius of the earth.
	Terminus	The god of land-marks and boundaries.
	Pan	The god of shepherds and peasants.
	Silenus	The foster-father of Bacchus.
	Faunus	Gave prophecies to men as Fauna did to women.
	Sylvanus	A rural god confounded with Faunus.
	Priapus	The god of gardens and orchards.
	Vertumnus	The god of the seasons and their changes.

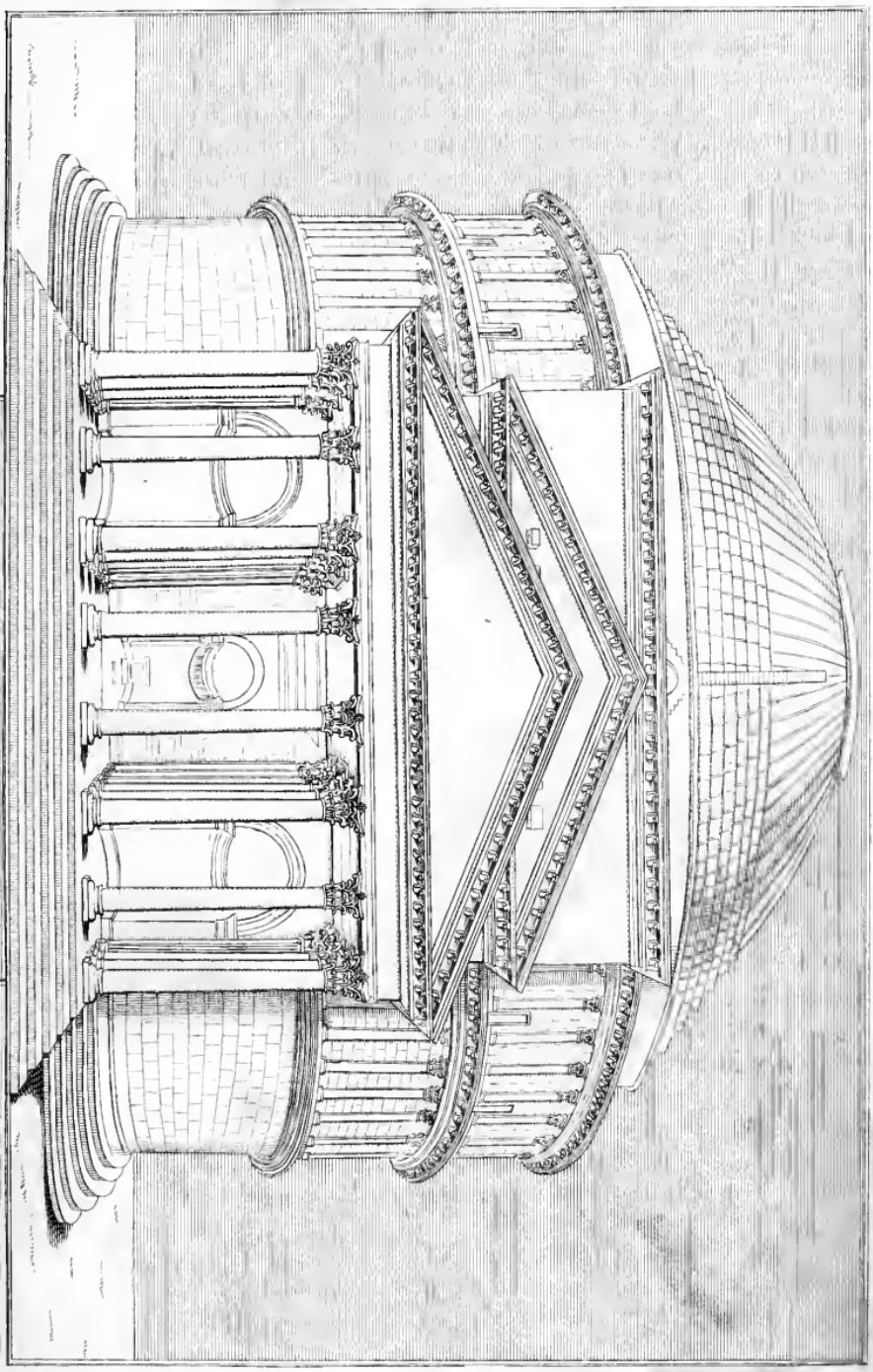
TABLE FIFTH.

## SEA DEITIES.

SEA GODDESSES	Tethys . . . .	wife of Oceanus and mother of the Oceanides.
	Amphitrite . . . .	wife of Neptune and queen of the sea.
	Oceanides . . . .	The daughters of Oceanus and Tethys—3,000.
	Nereids . . . .	The daughters of Nereus and Doris—50.
	Naiads . . . .	The guardians of the rivers and fountains.
	Limniades . . . .	The guardians of pools and marshes.
	Thetis . . . .	The wife of Peleus and mother of Achilles.
	Calypso . . . .	Queen of Ogygia and mistress of Ulysses.
	Metis . . . .	First wife of Jupiter and mother of Minerva.
	Cymothoe . . . .	Assisted the Trojan fleet in a storm.
Particular nymphs	Deiopeia . . . .	Promised by Juno to Æolus for raising that storm.
	Arethusa . . . .	One of Diana's attendants, chang'd to a fountain.
	Cyane . . . .	One of Proserpine's attendants, chang'd to ditto.
	Syrinx . . . .	Changed into a reed to avoid Pan.
	Parthenope . . . .	These three nymphs governed three islands on the coast of Italy called Syrenusæ. The charms for which they were celebrated were ineffectual on Ulysses.
	Ligeia . . . .	
	Leucotia . . . .	
Syrens	Scylla . . . .	Changed into a rock on the coast of Sicily.
	Charybdis . . . .	Changed into a whirlpool on the coast of Italy.
SEA GODS	Oceanus . . . .	Represented the Ocean itself.
	Neptune . . . .	The king of the seas, and sea deities.
	Triton . . . .	Neptune's trumpeter and son by Amphitrite.
	Proteus . . . .	The god of transfiguration and prophesy.
	Phorcys . . . .	The father of the Gorgons and Graiæ by Ceto.
	Æolus . . . .	The god and the father of the winds.
	Glaucus . . . .	The god of fishing and of fishermen.
	Saron . . . .	The god of mariners.
	Portumnus . . . .	Presided over the sea ports.
	Egeon . . . .	Assisted the Titans, was vanquished by Neptune.



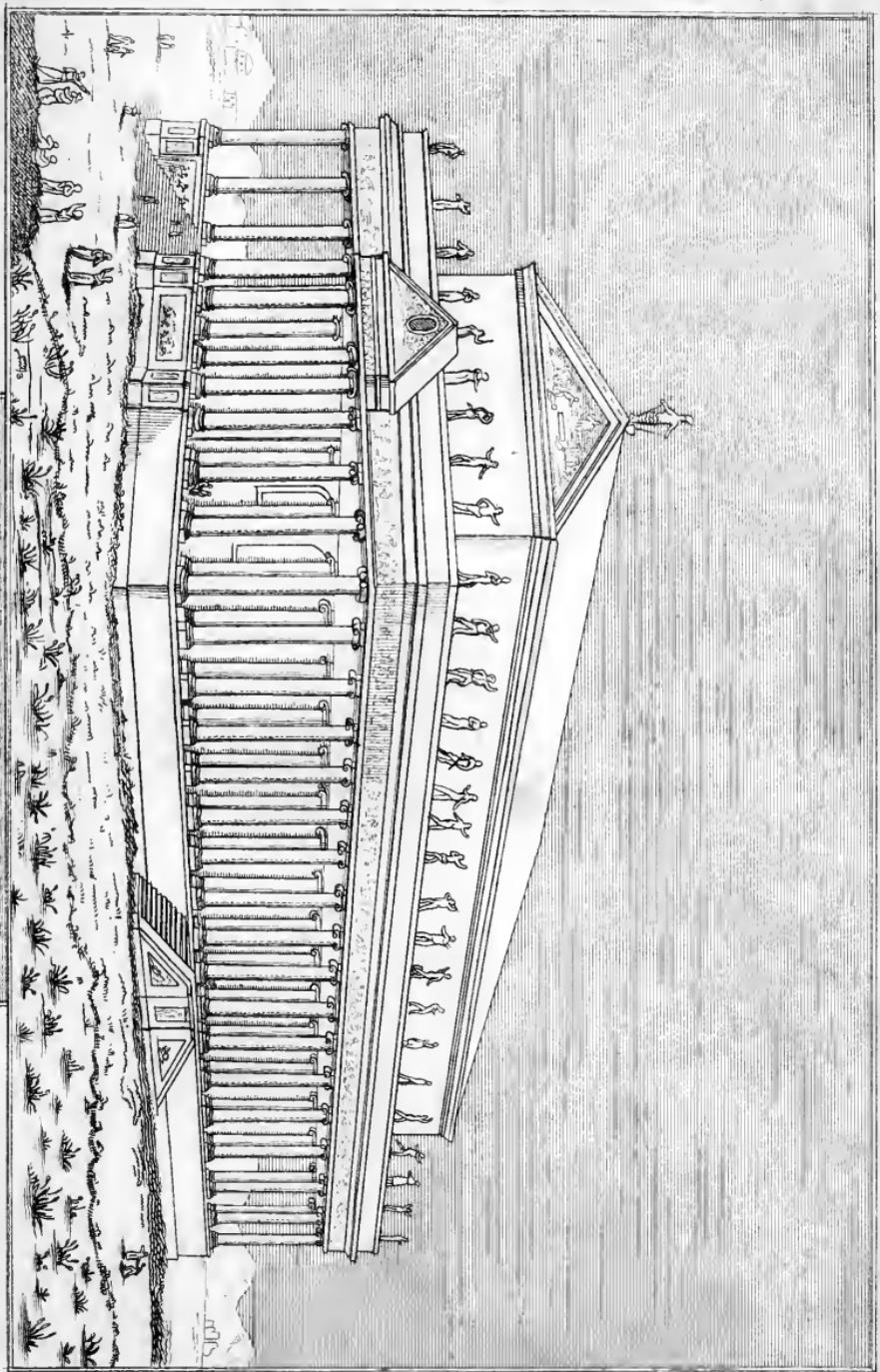


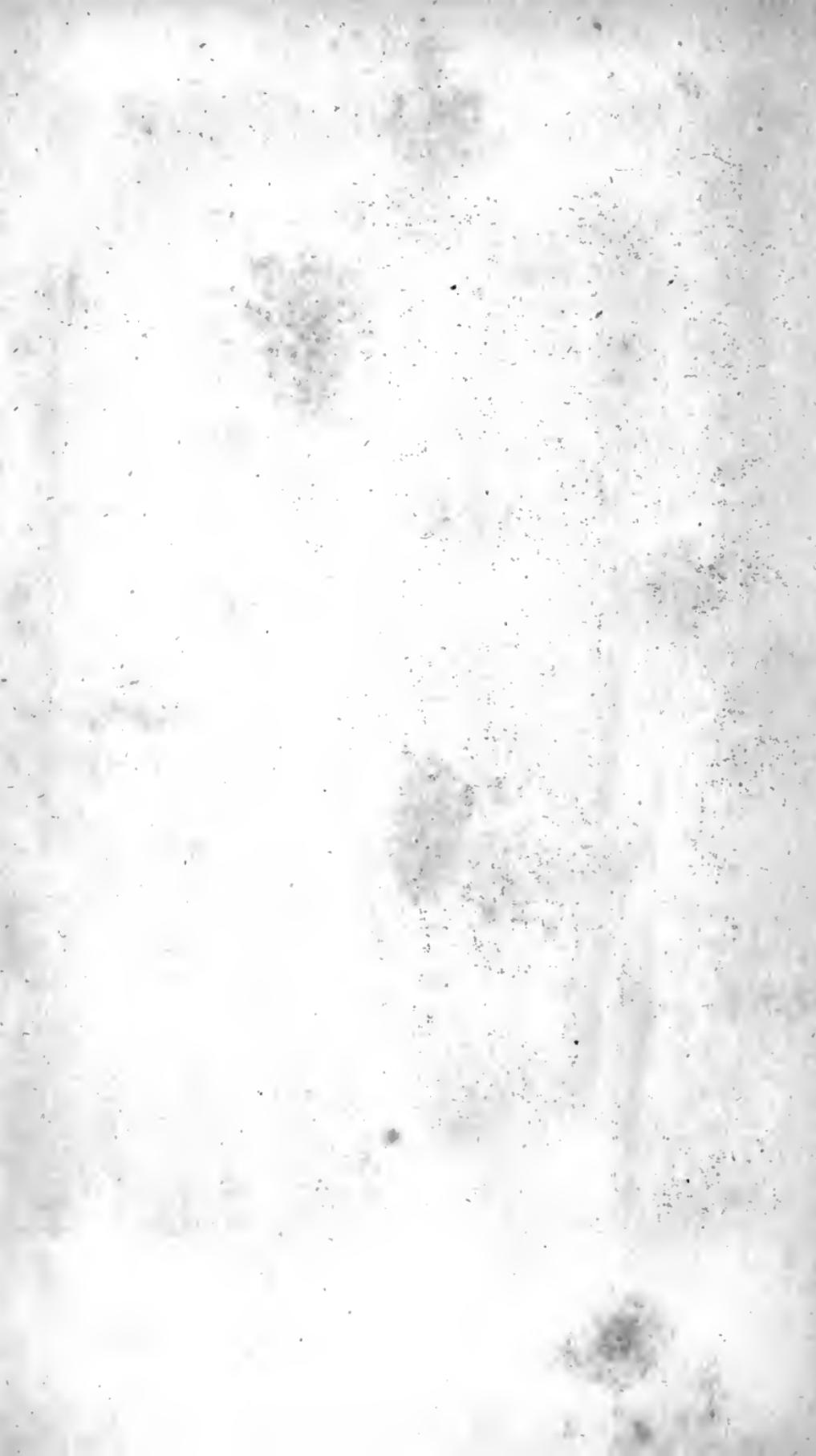






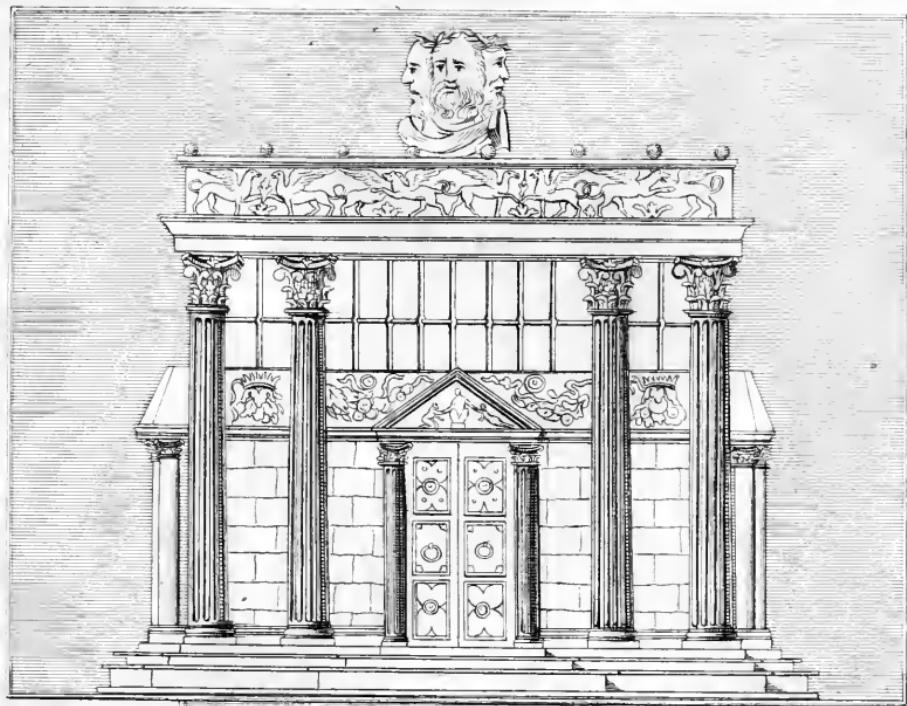




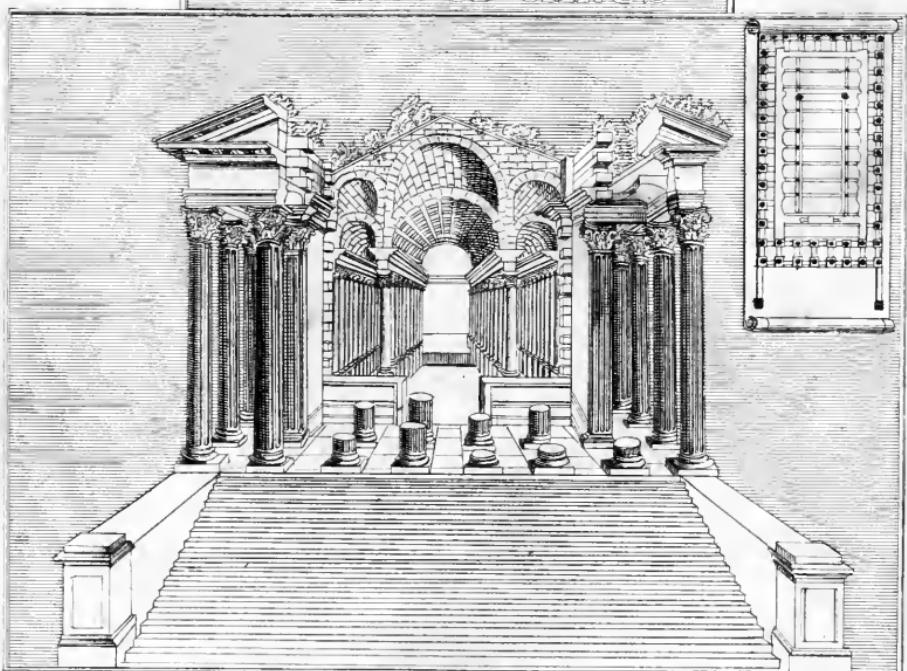








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TEMPLE OF BALEBEC







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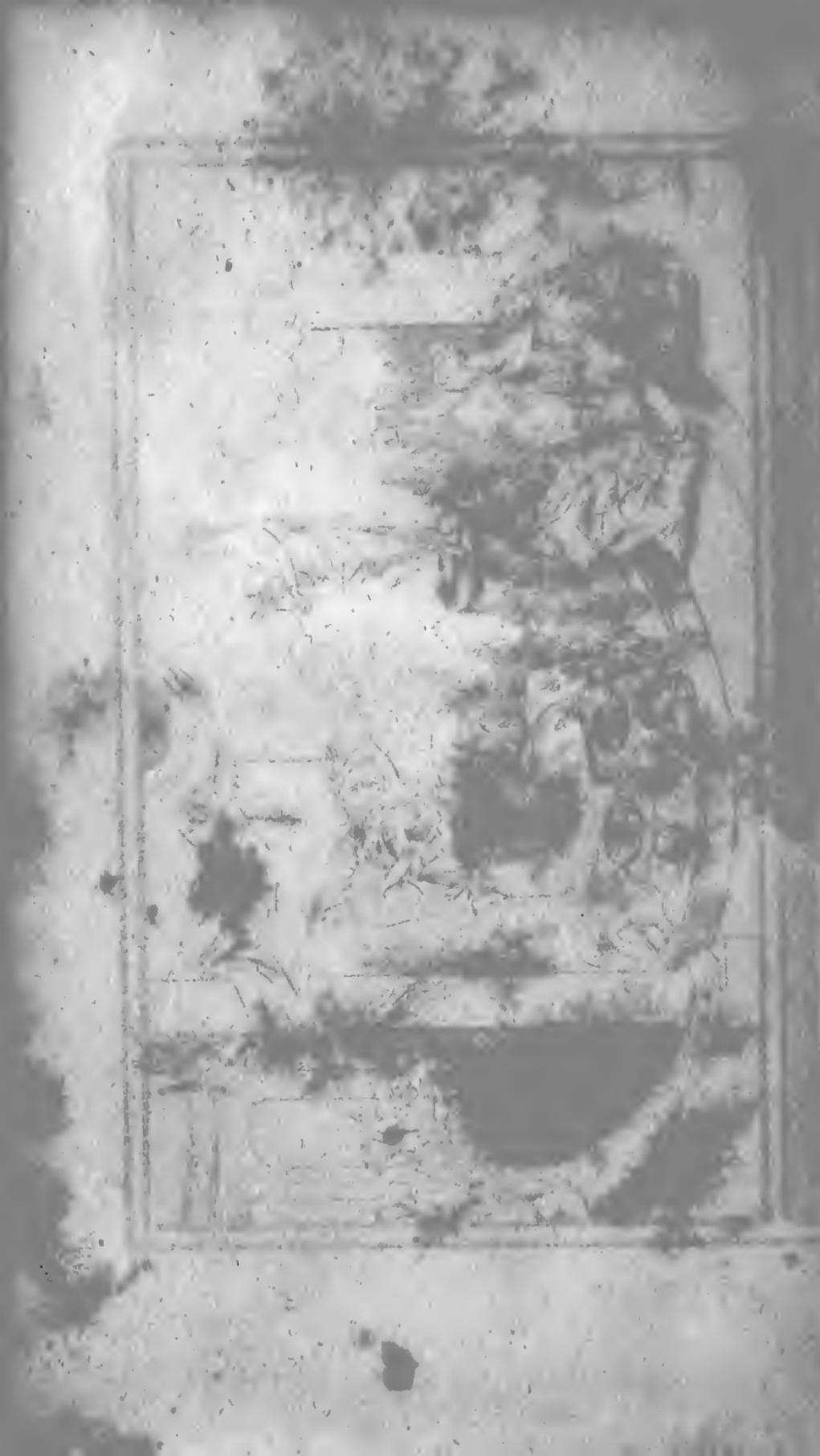




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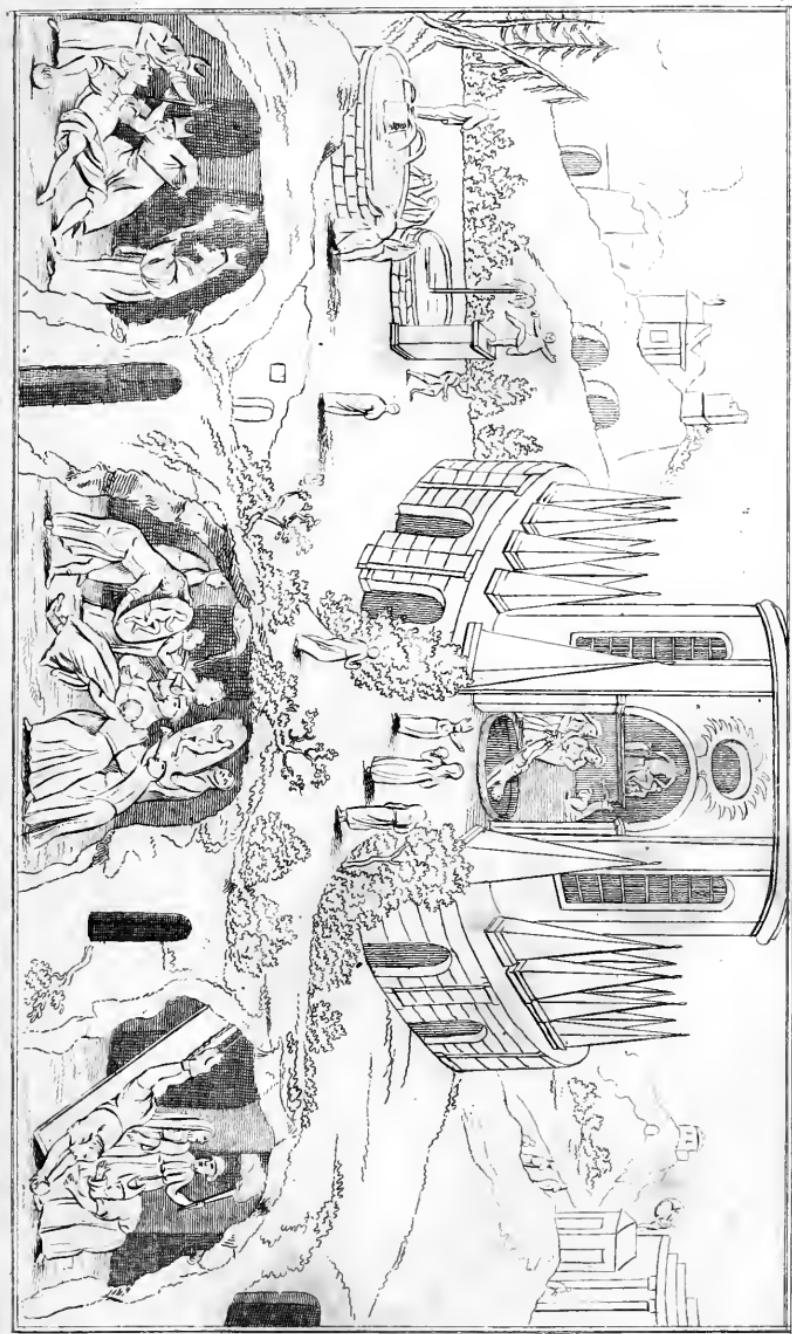






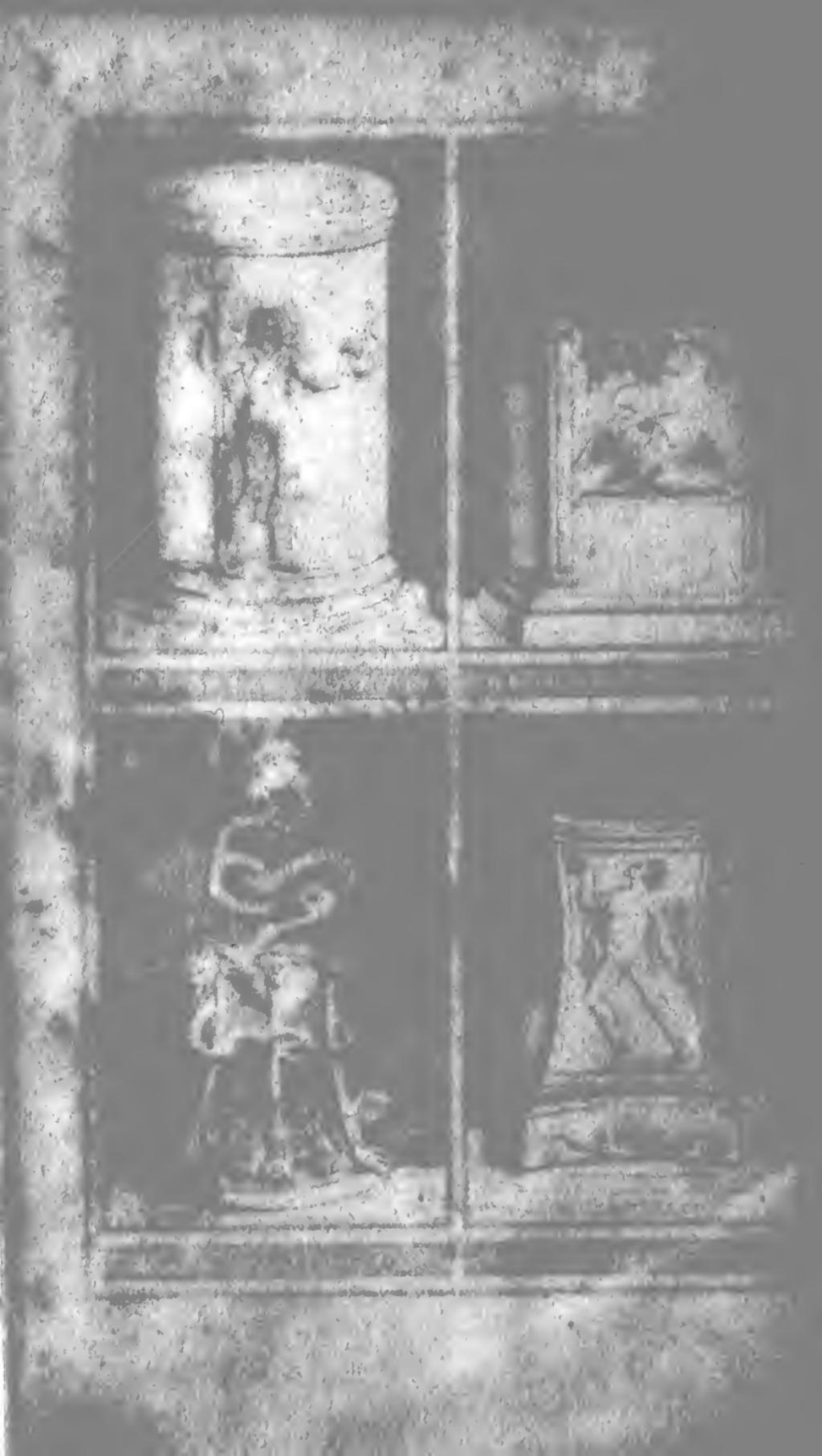


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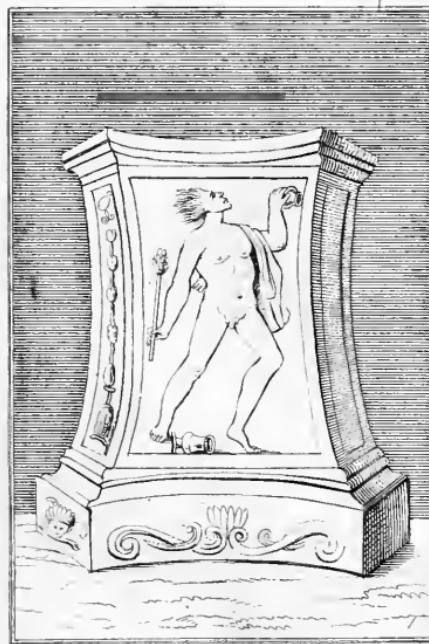




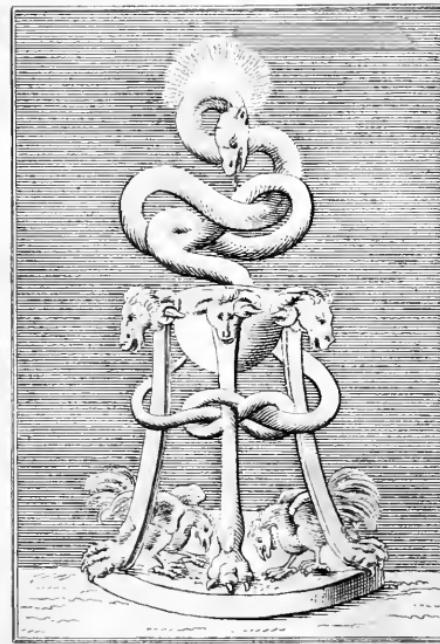
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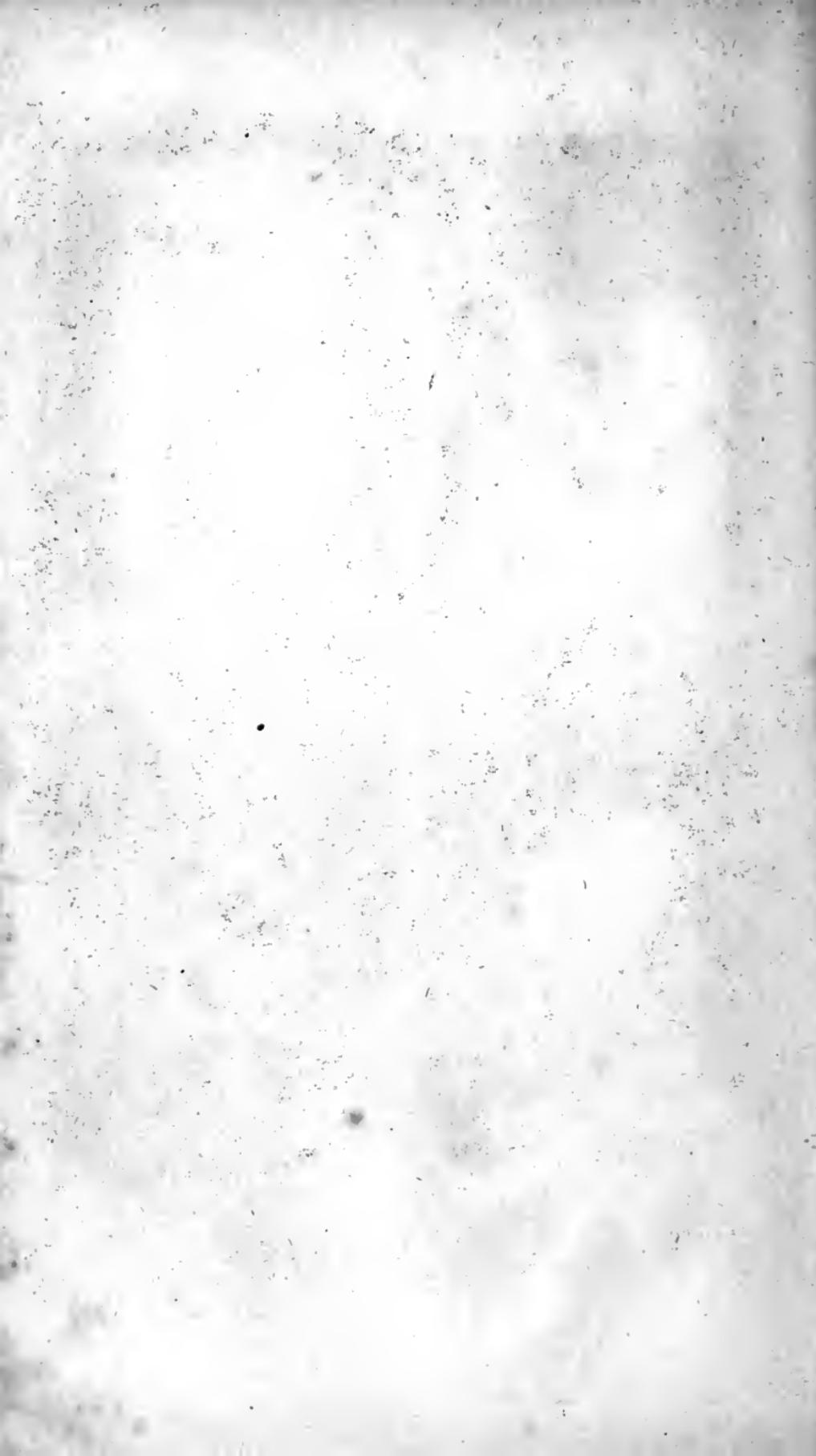
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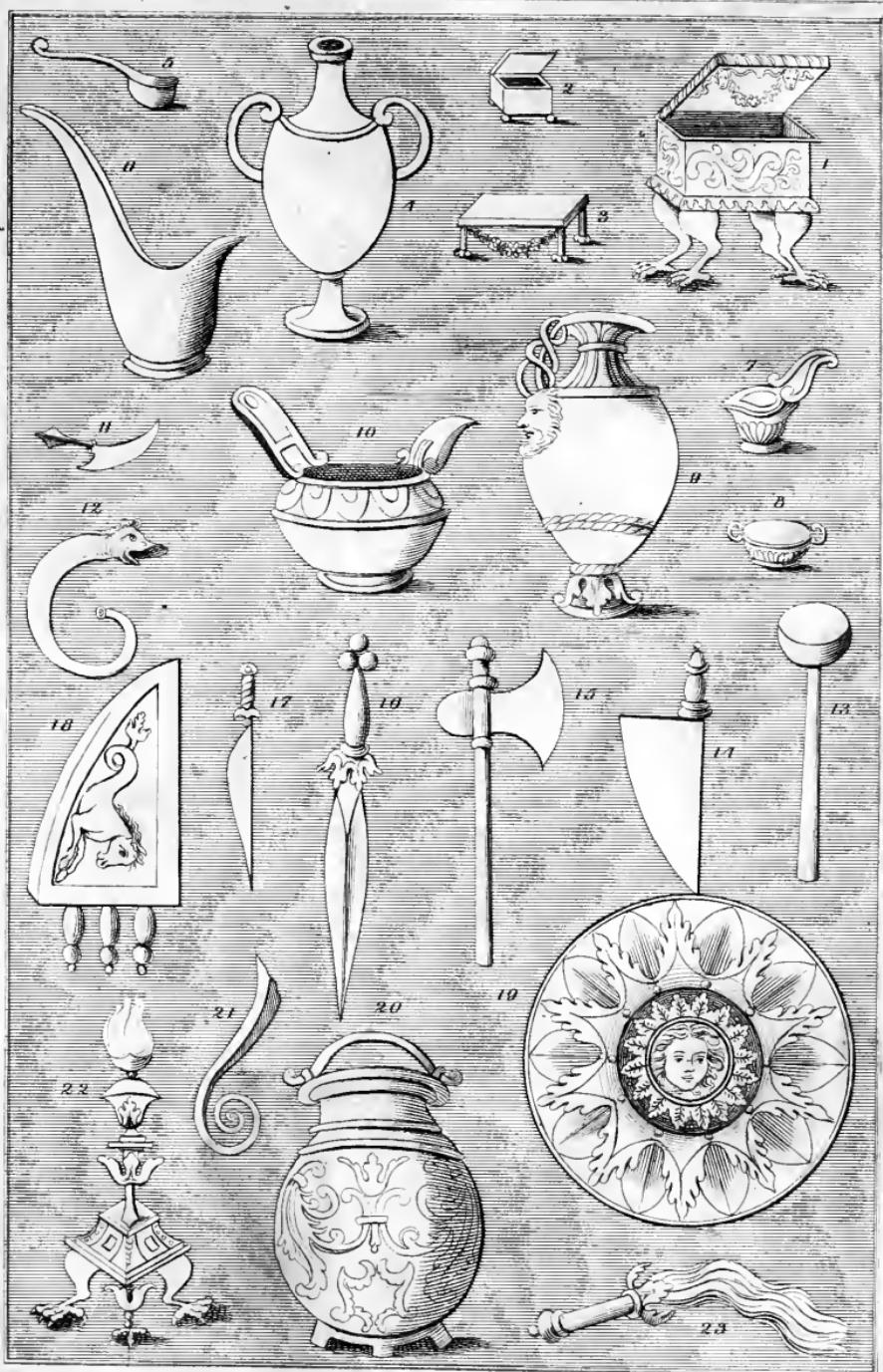


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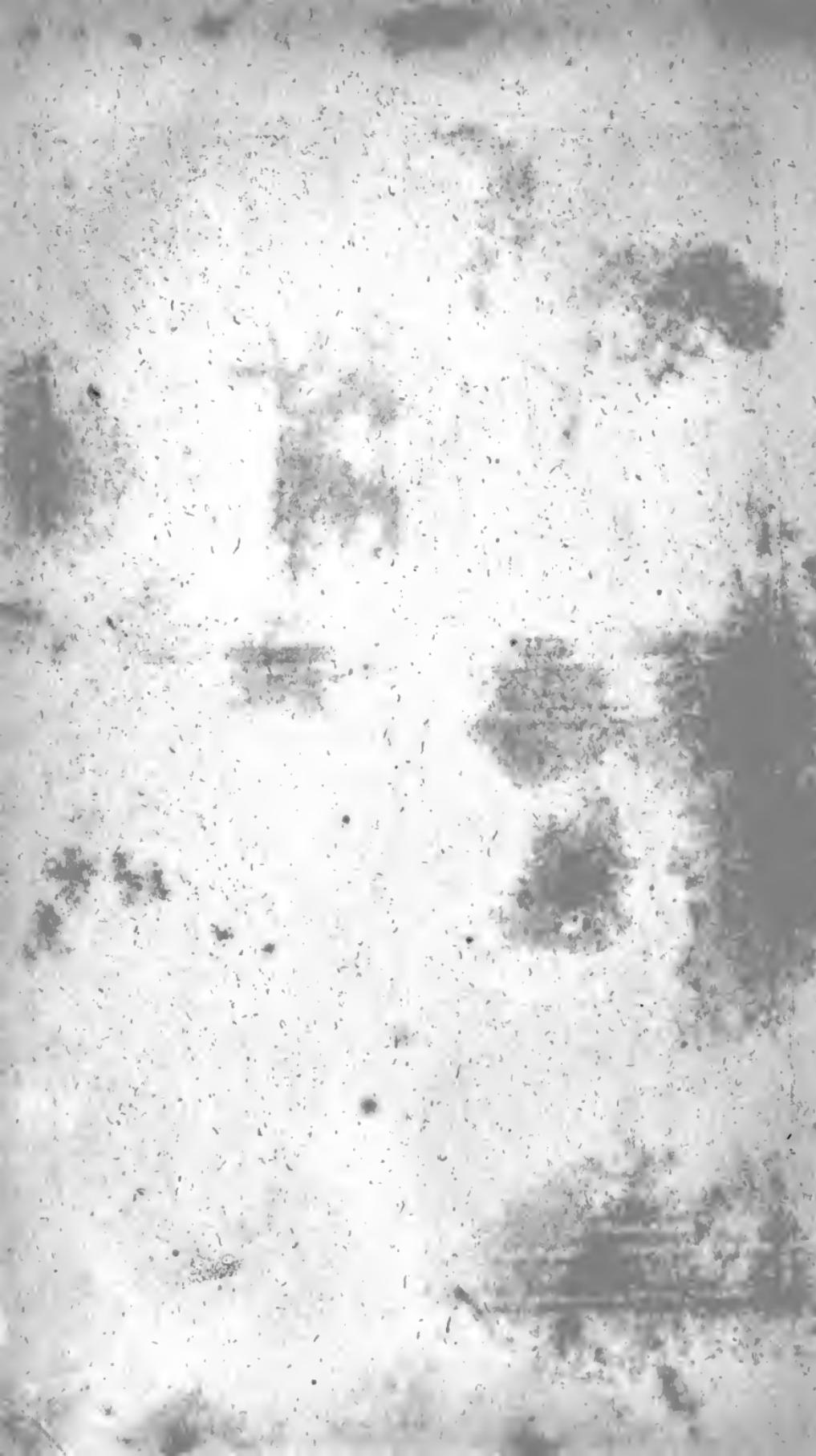




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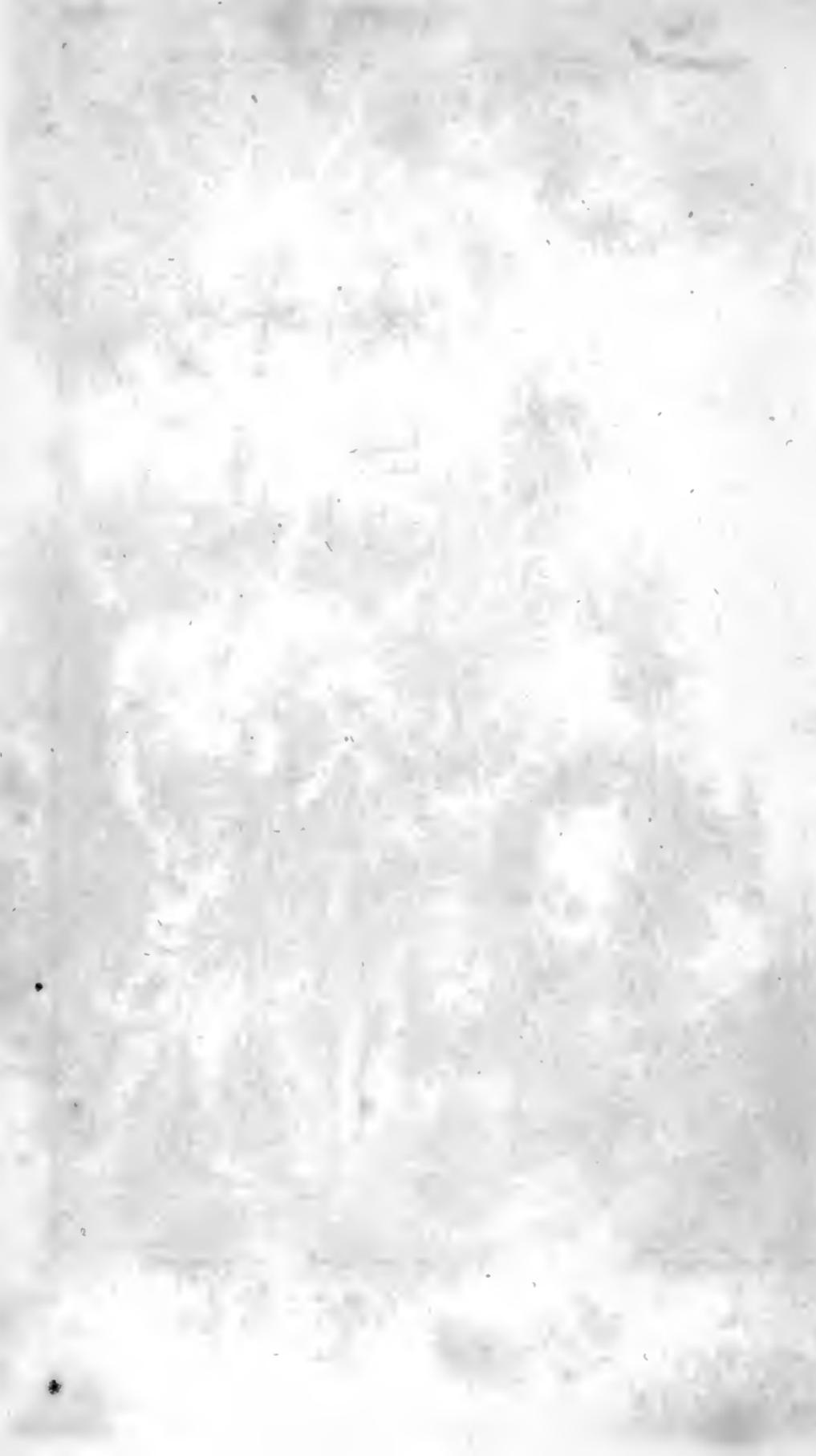
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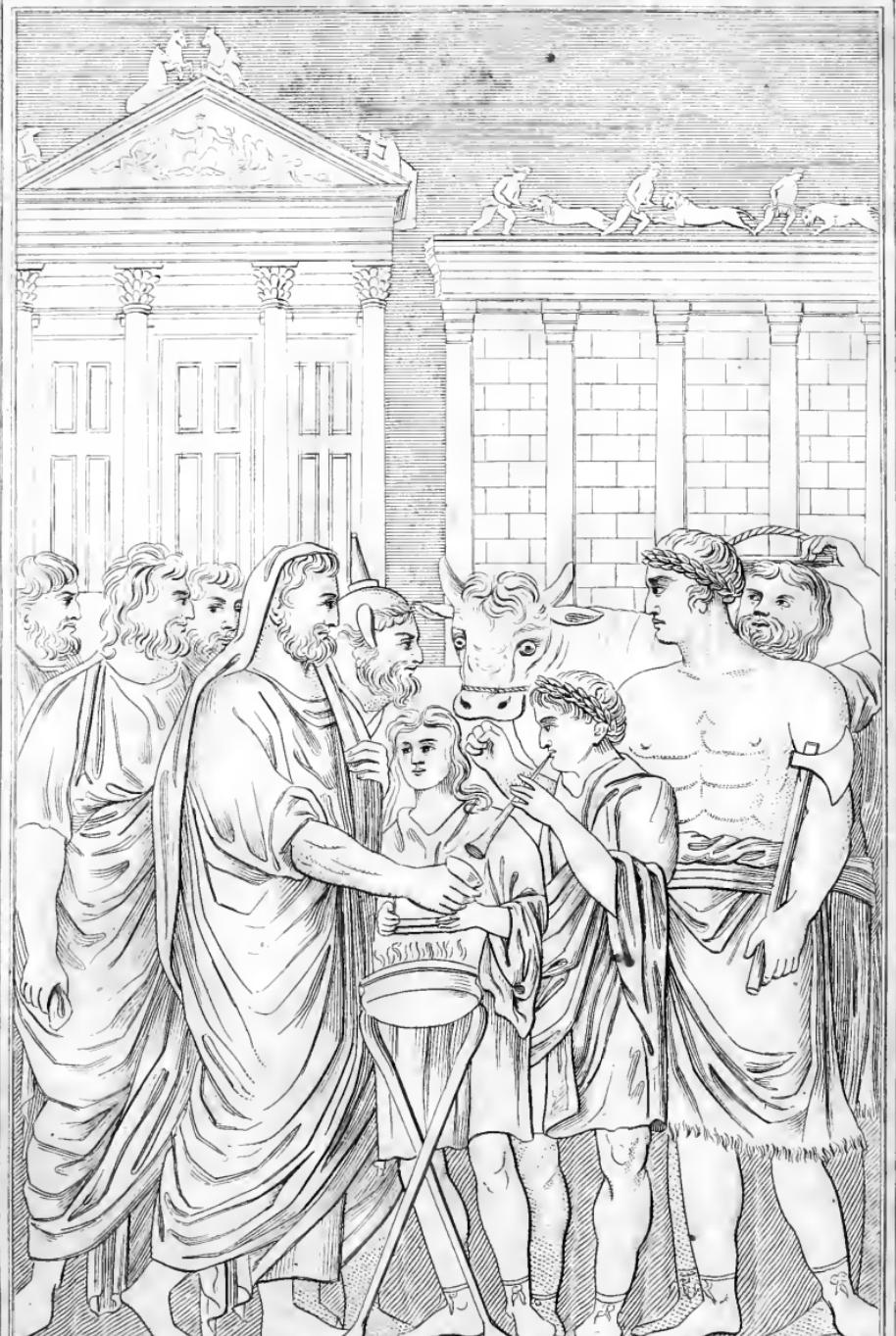


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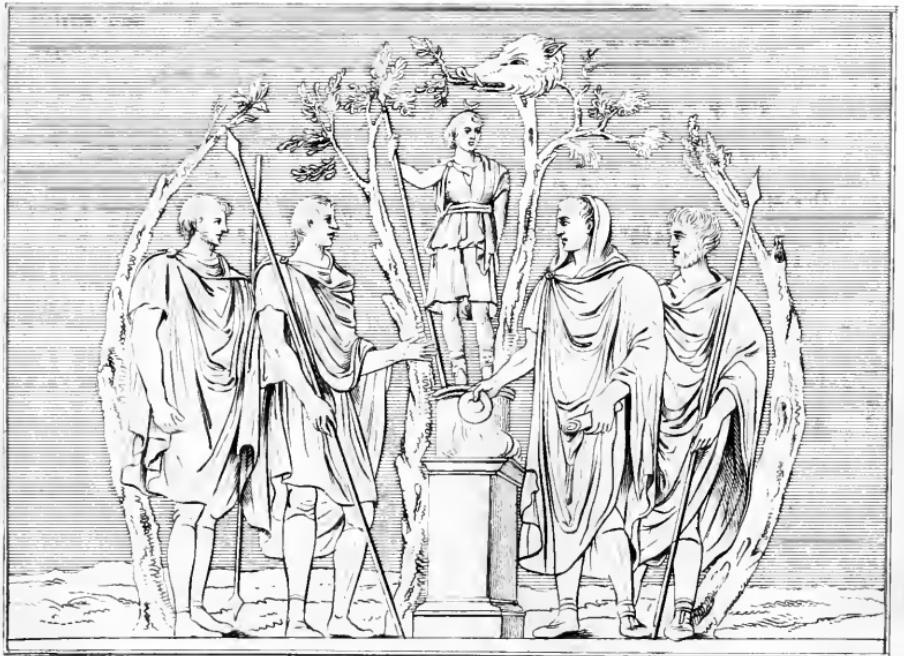






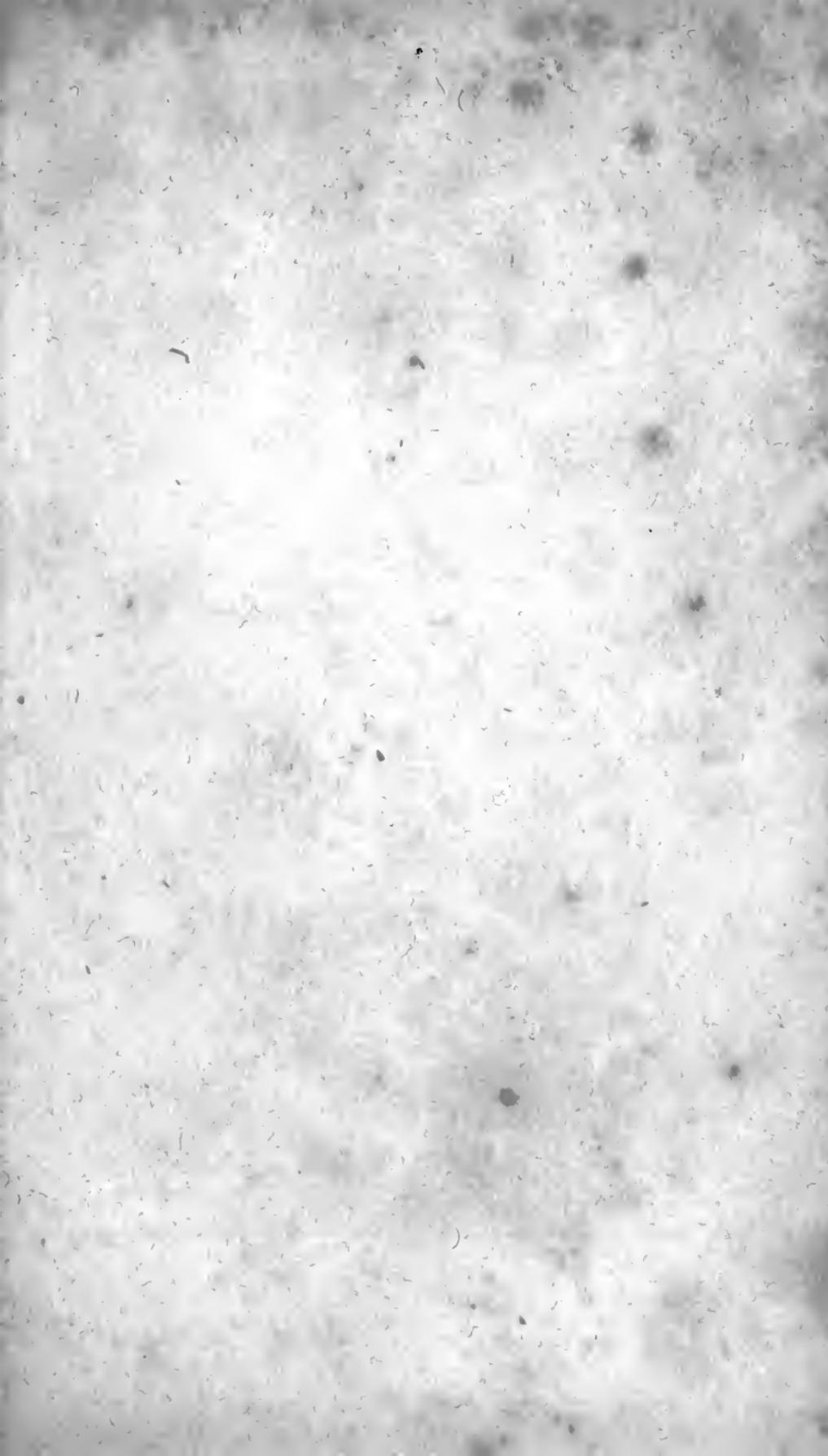
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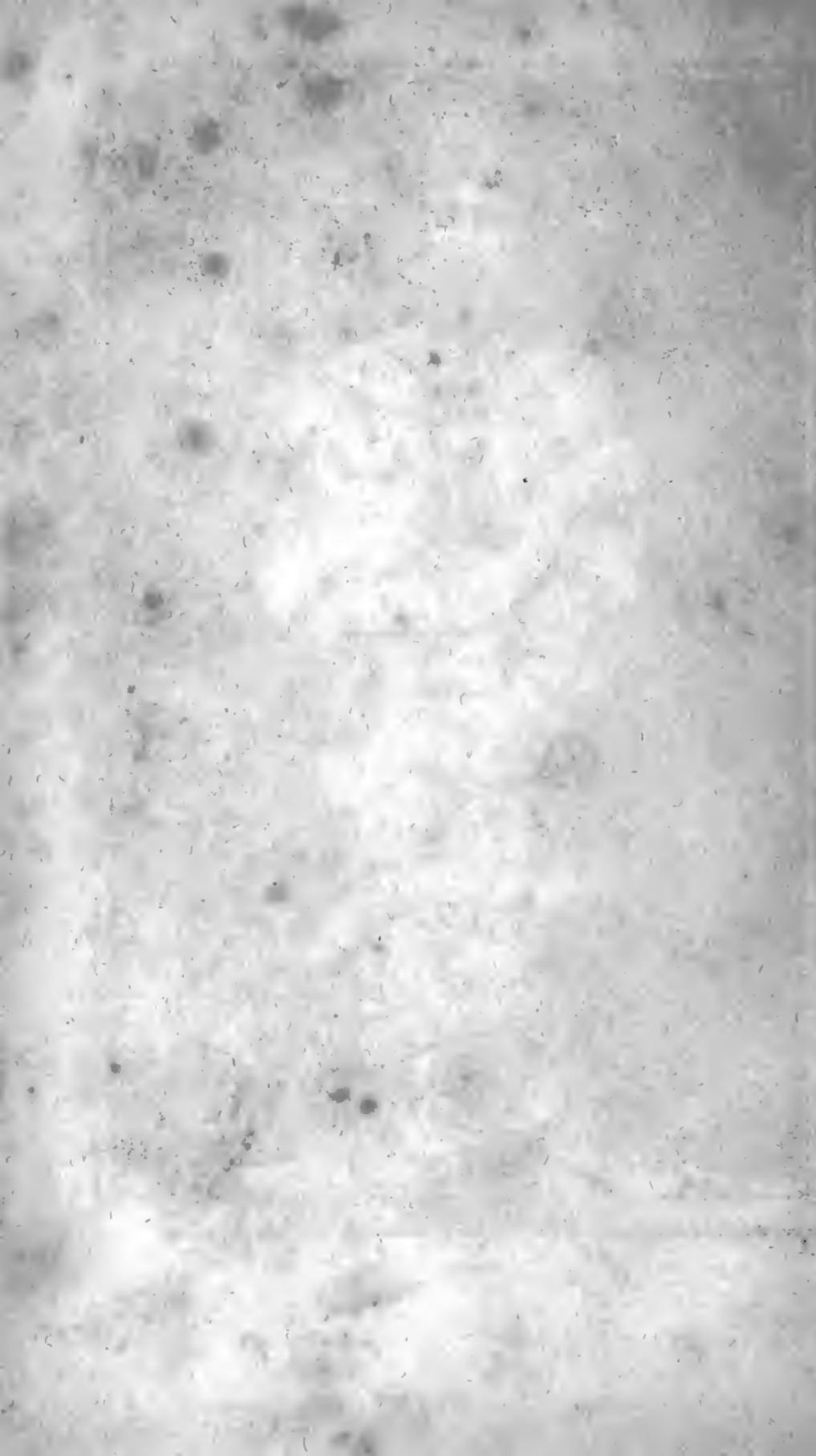
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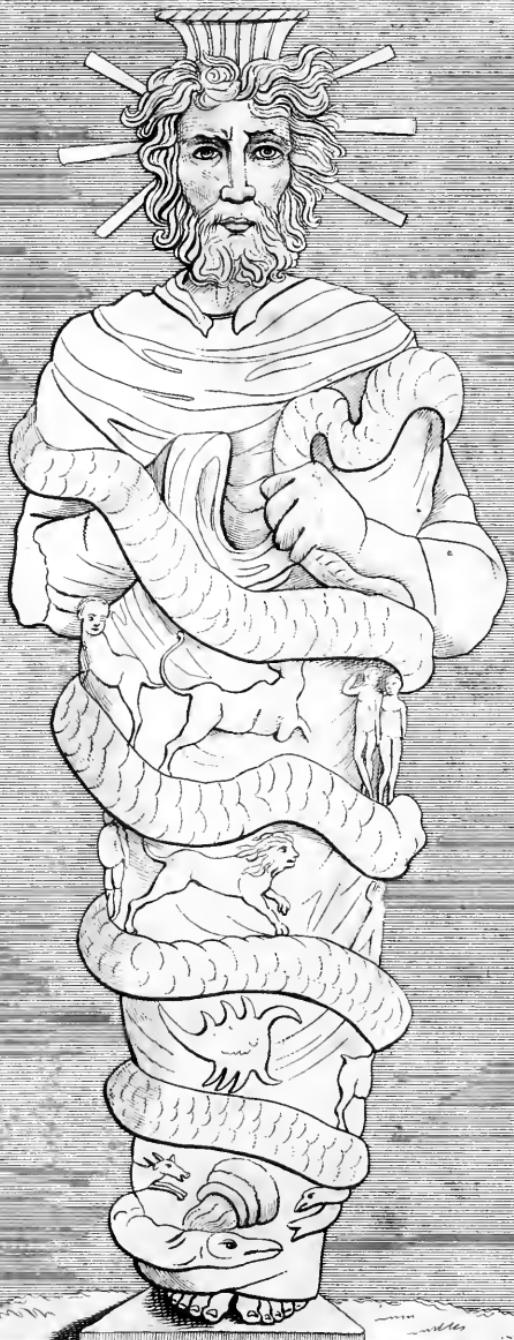


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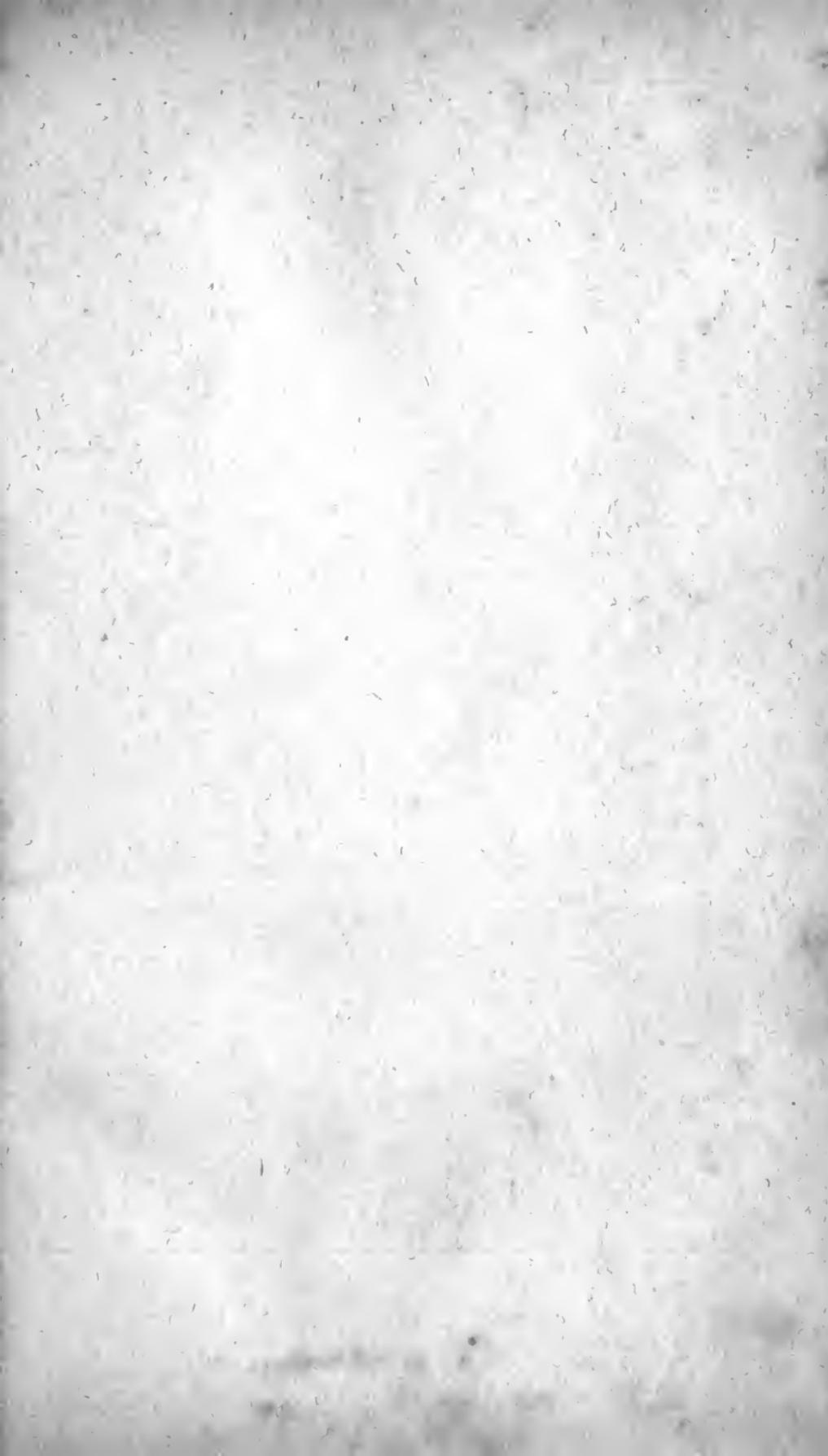






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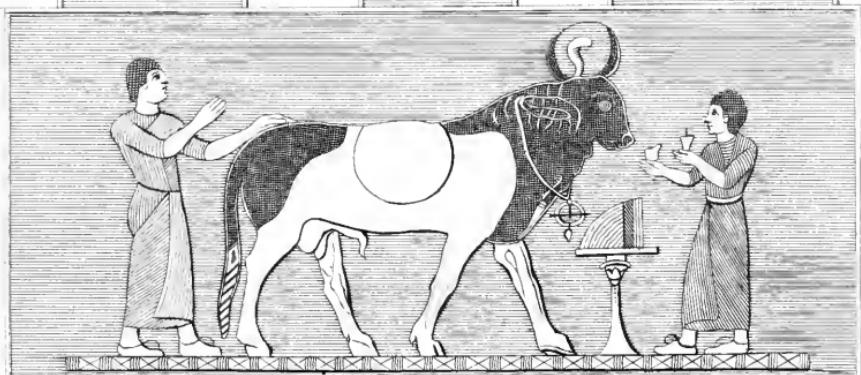
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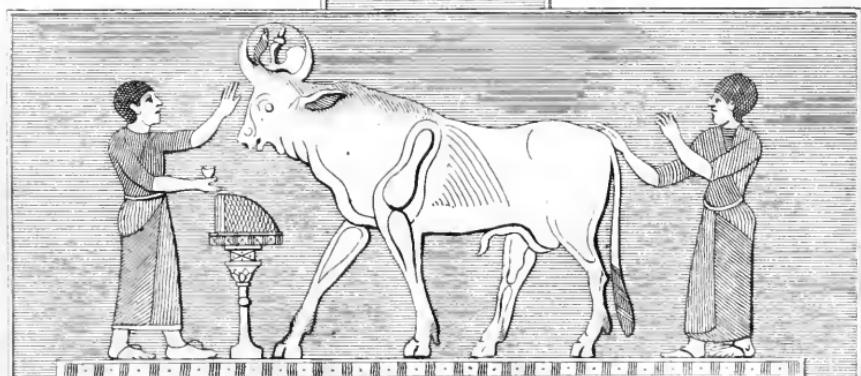
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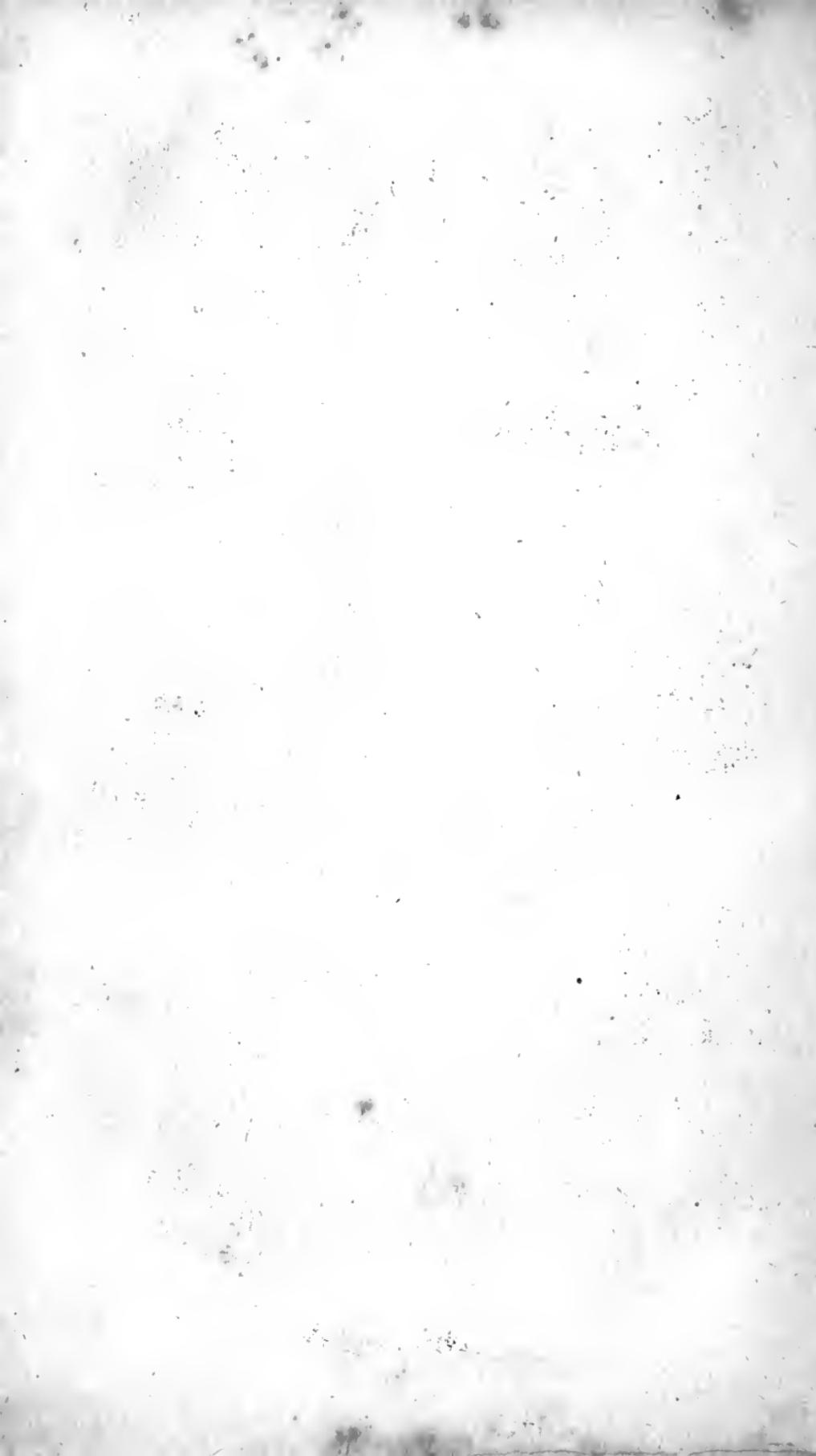
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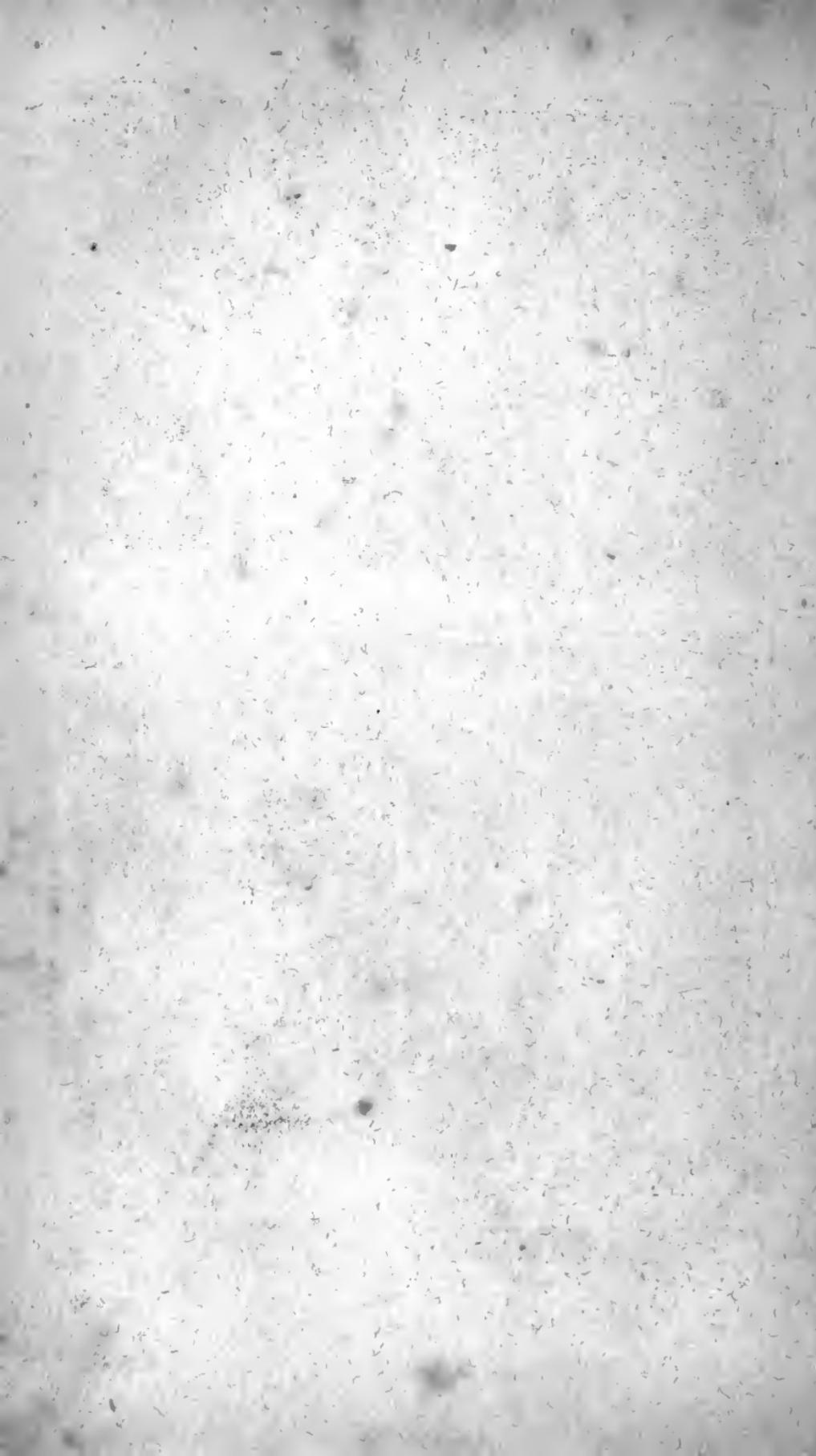
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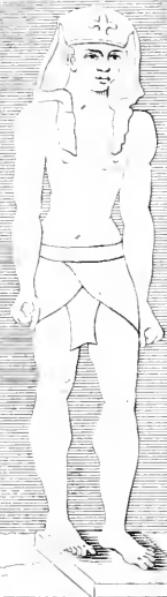


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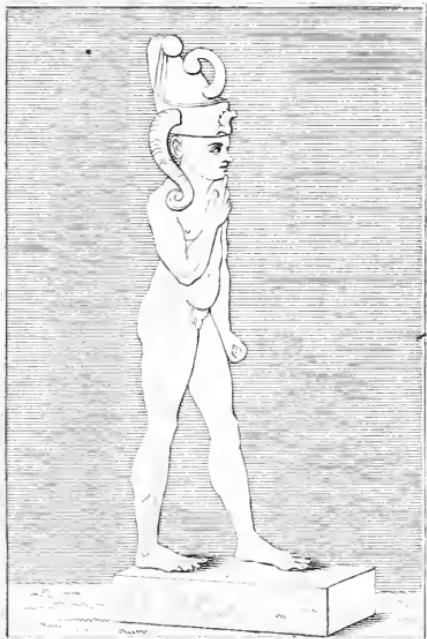




HARPOCRATES.



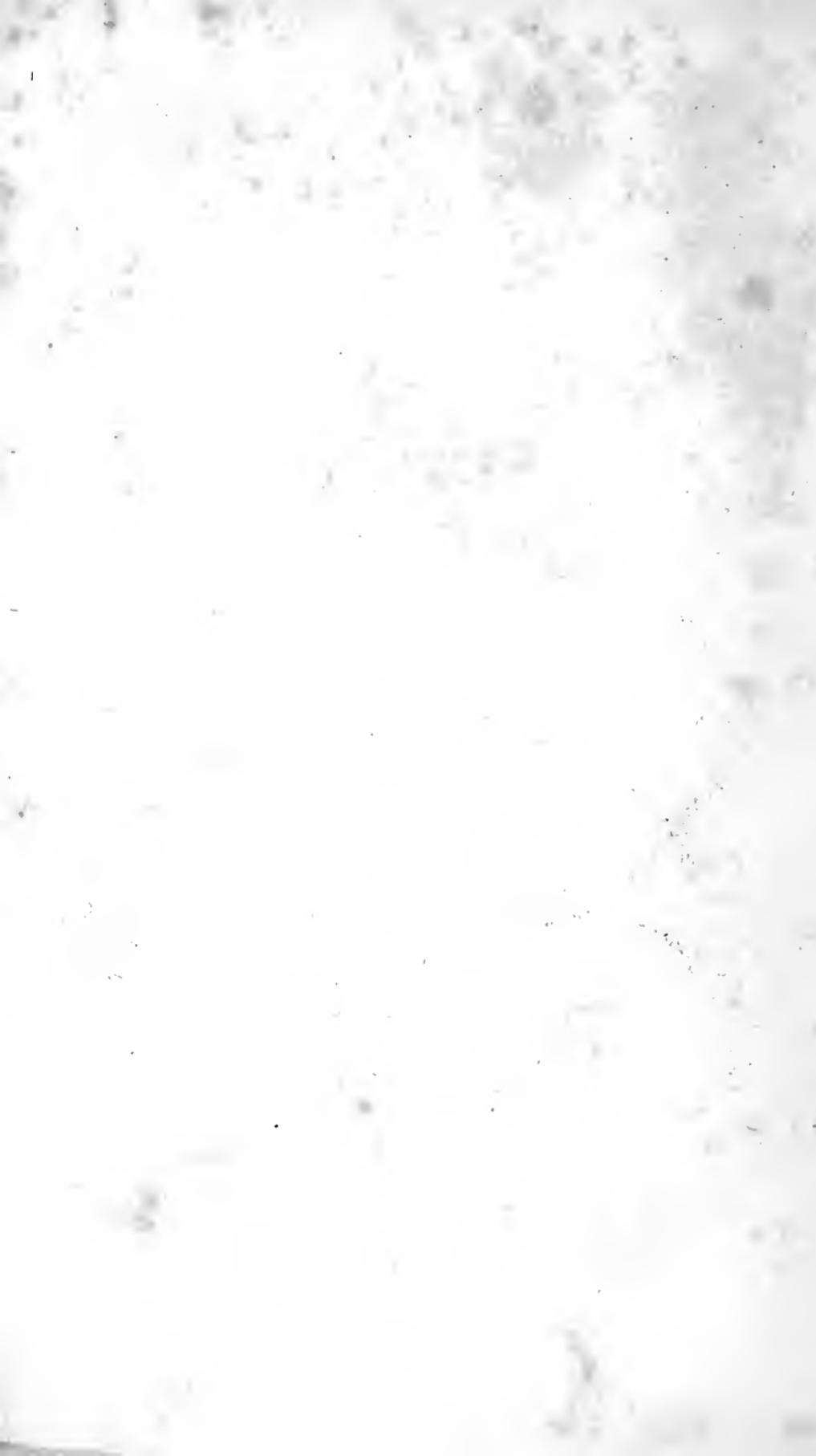
SERAPIS.



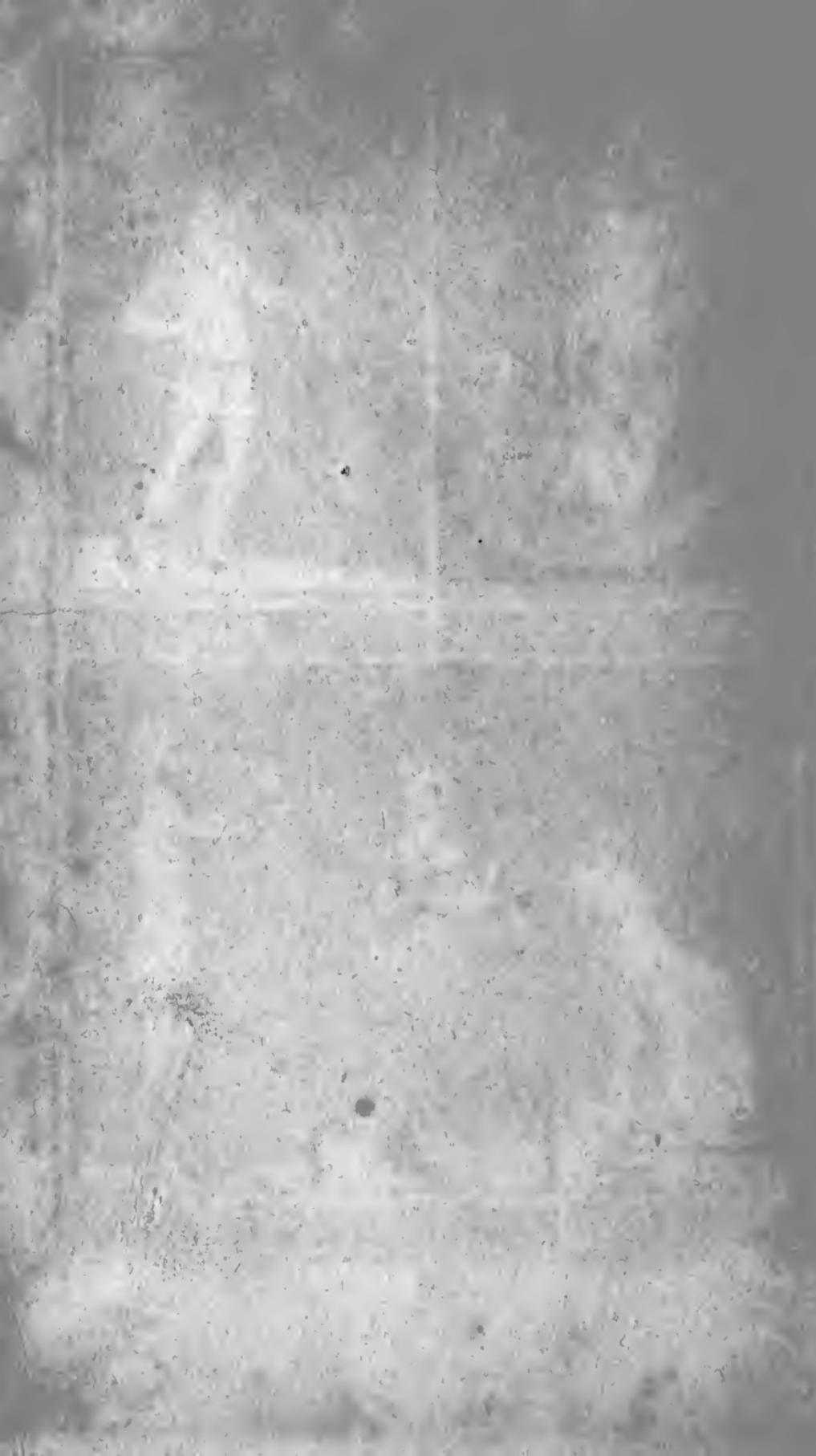
HARPOCRATES.



SERAPIS.



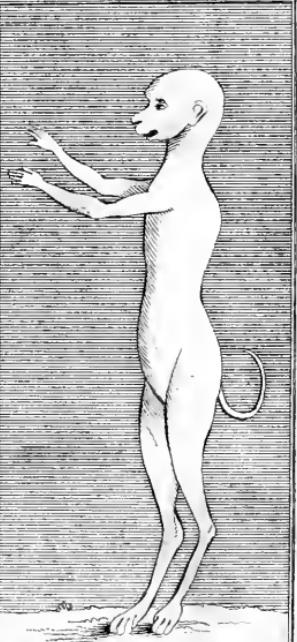
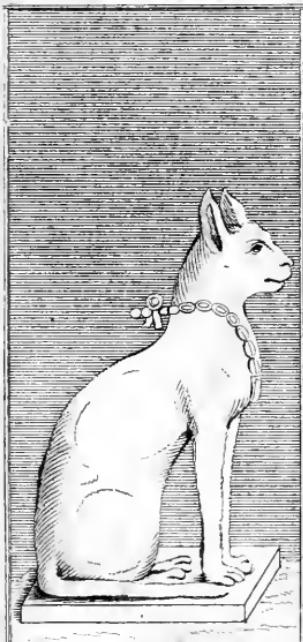






A N U B I S

A N U B I S



F E L I C I S

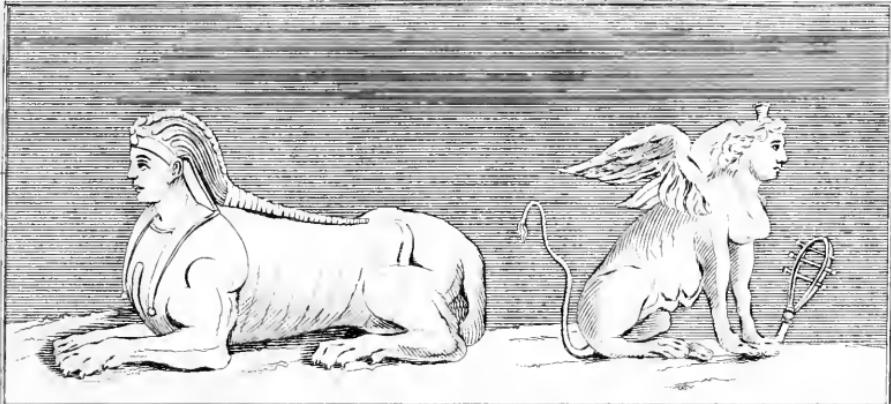
D I A V A . D A M A S T E S

C U N I G E N T I A



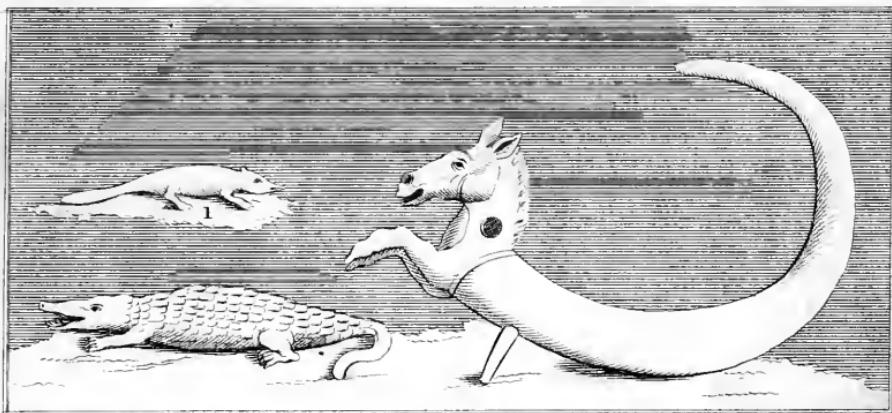






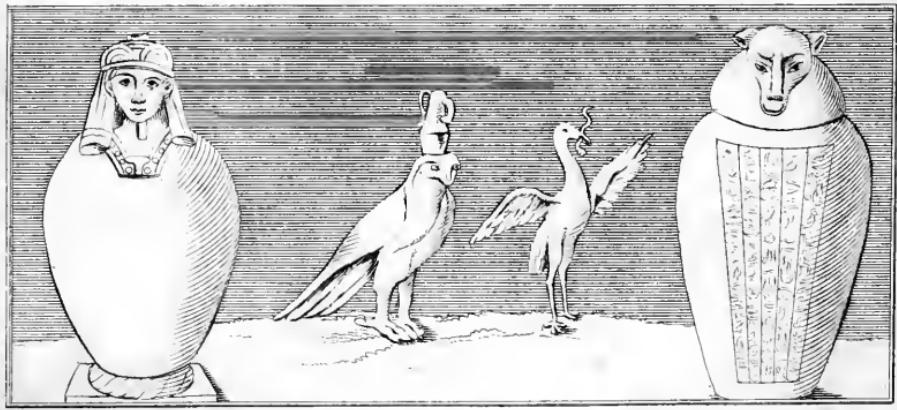
SPHINX

SPHINX



TYRPHON

TYRPHON



CANOPUS

OSTRIS

CANOPUS









ADONIS

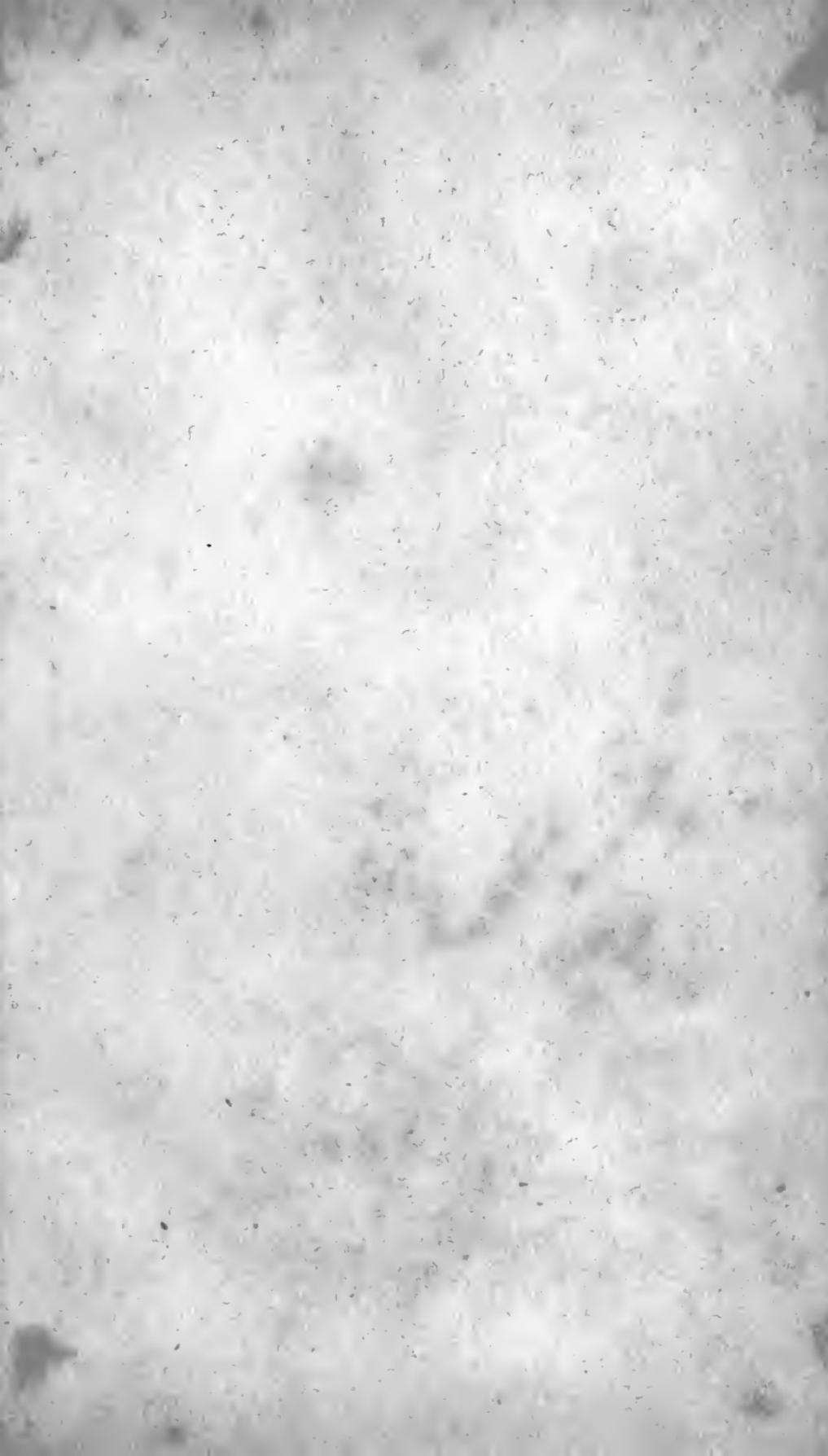


MITHRAS



MITHRAS



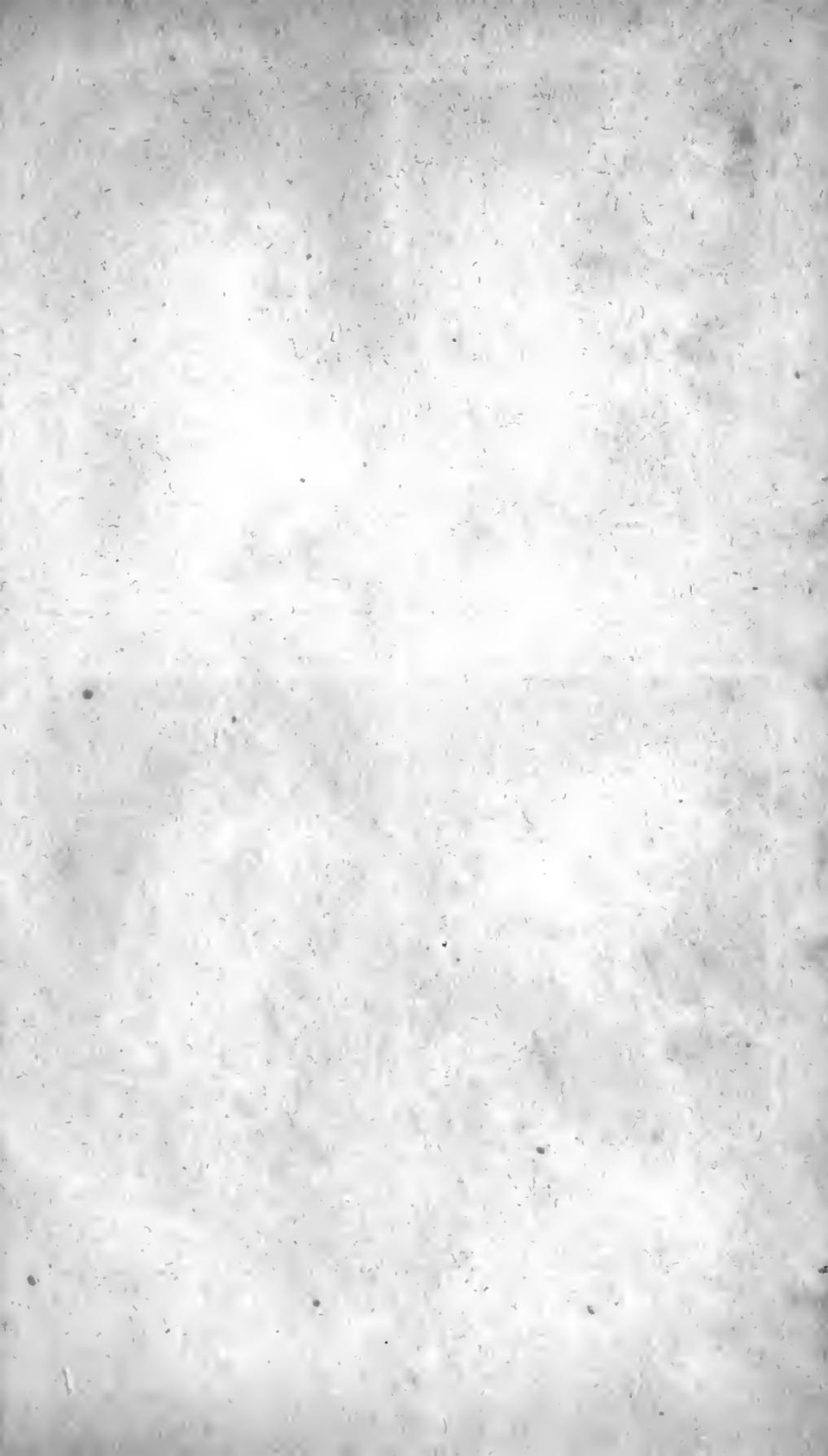






JUPITER









JUPITER.

JUNO.



APOLLO.



MERCURY.









VULCAN.



VENUS.



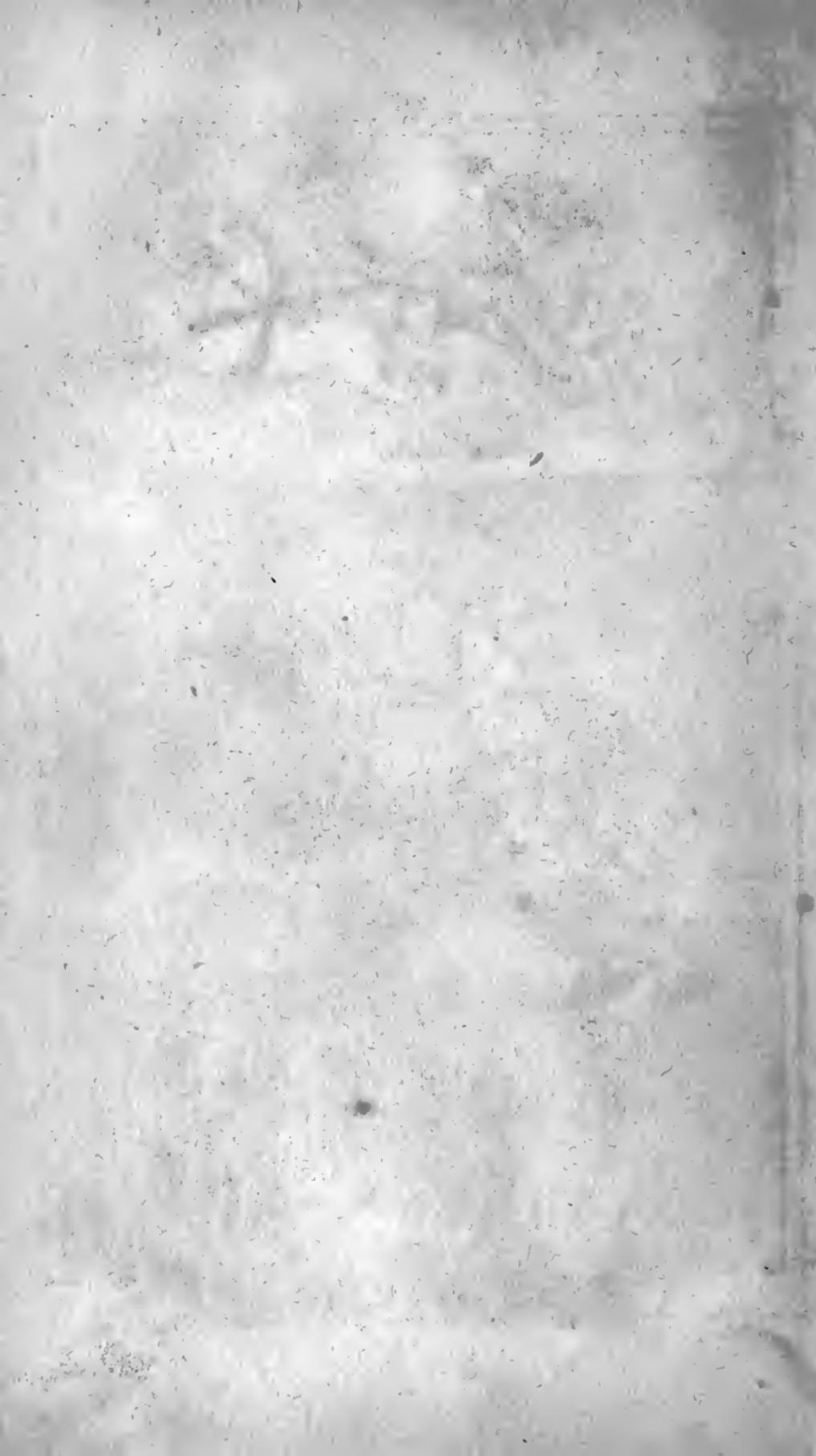
MINERVA.



MARS.





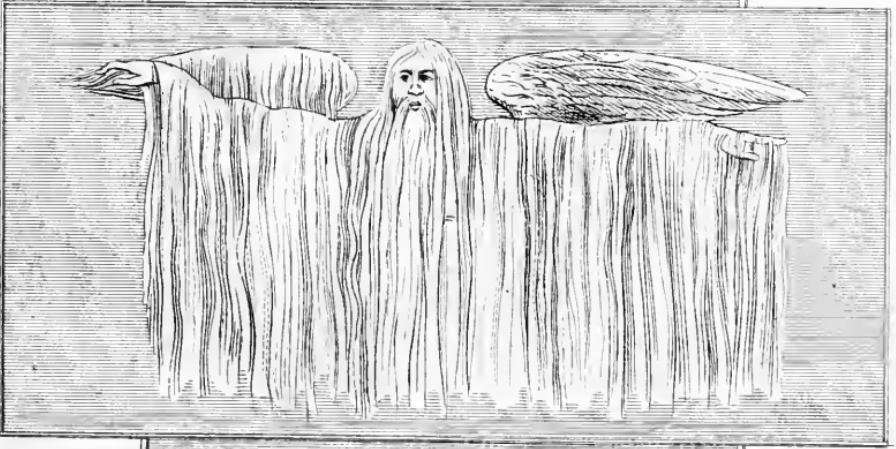




AURORA AND THE HOURS



MARS AND BELLONA

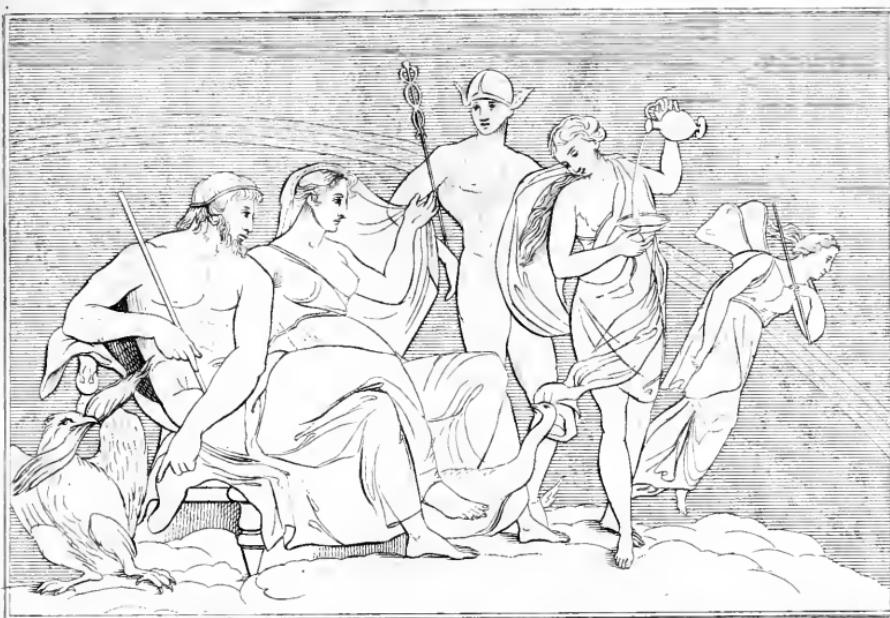


JUPITER IOVINUS

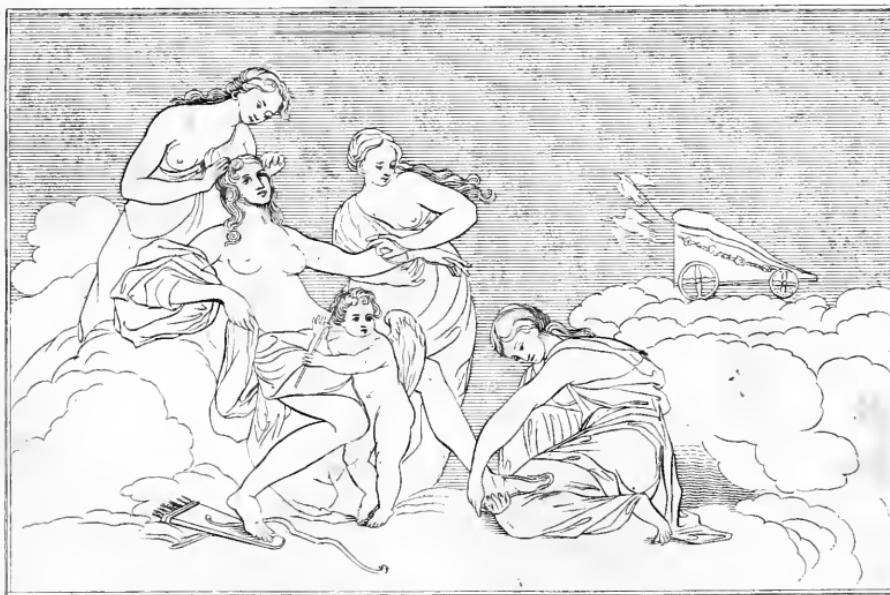






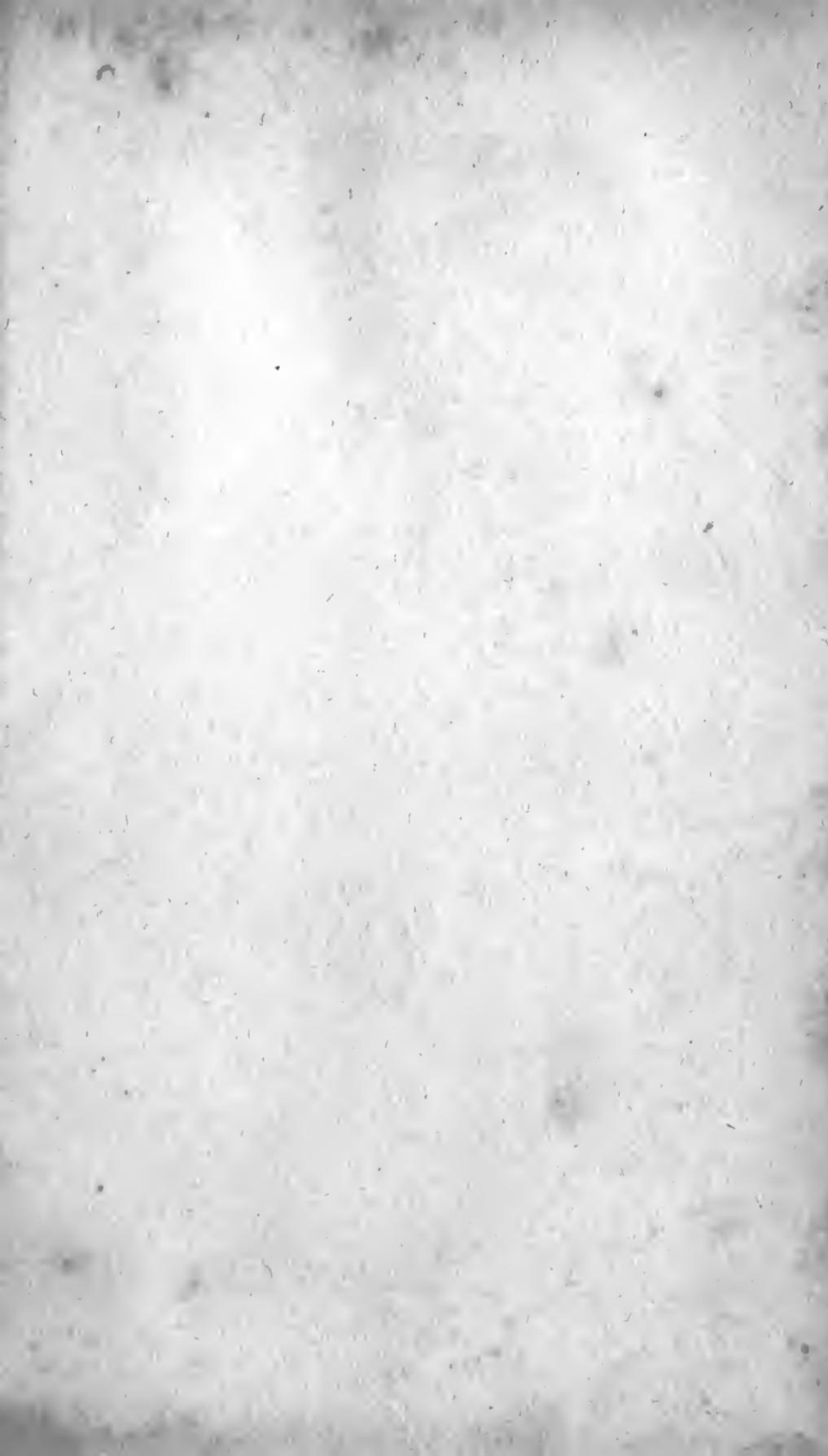


JUPITER, JUNO, MERCURY, THE BEAUTIES.



VENUS, CUPID, THE GRACES.









VENERIS.

CUPID &amp; PSYCHE.



THE GRACES.

CUPID &amp; PSYCHE.









HERMES

MINERVA



IRIS

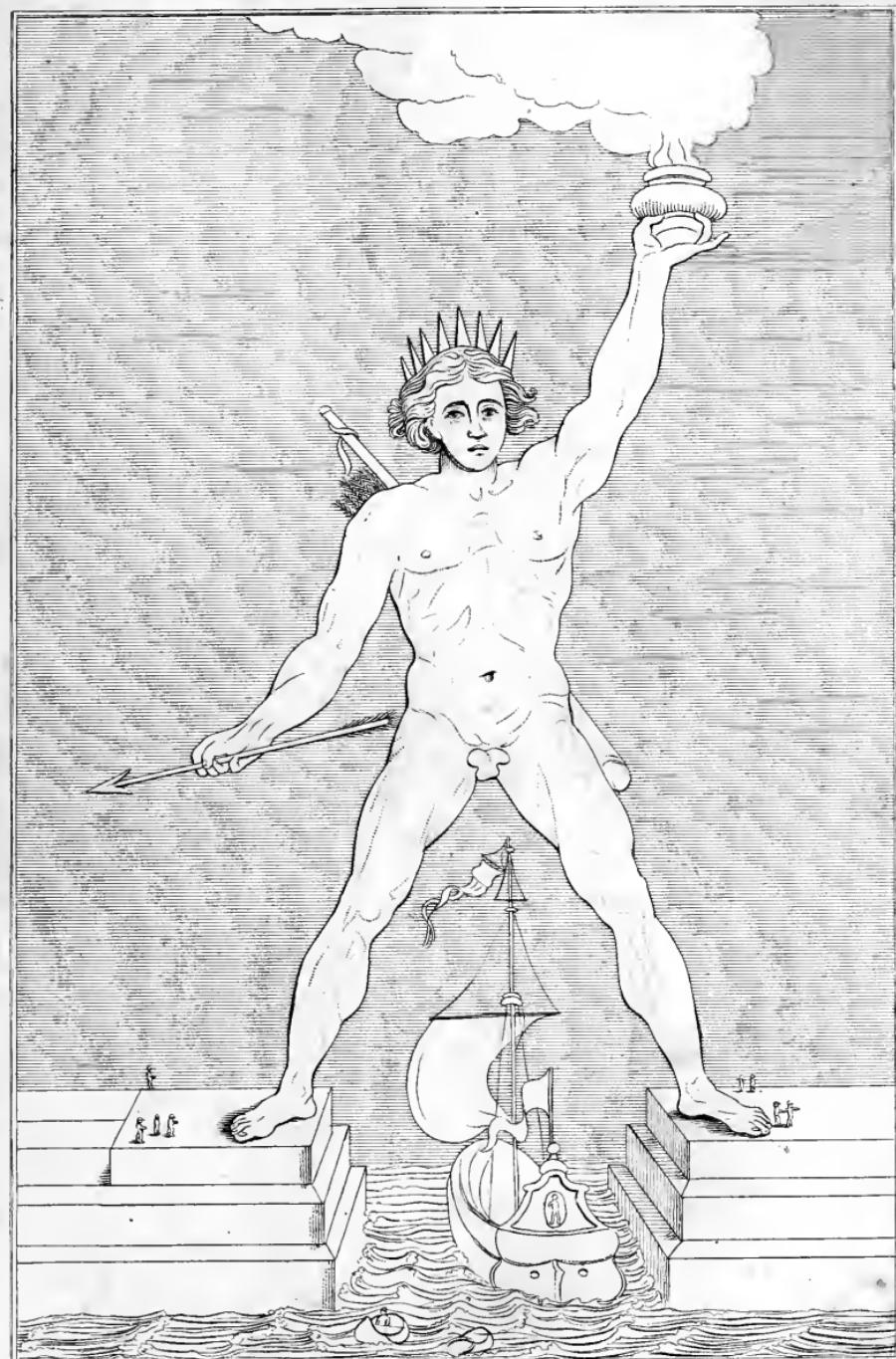


ZEPHYRUS







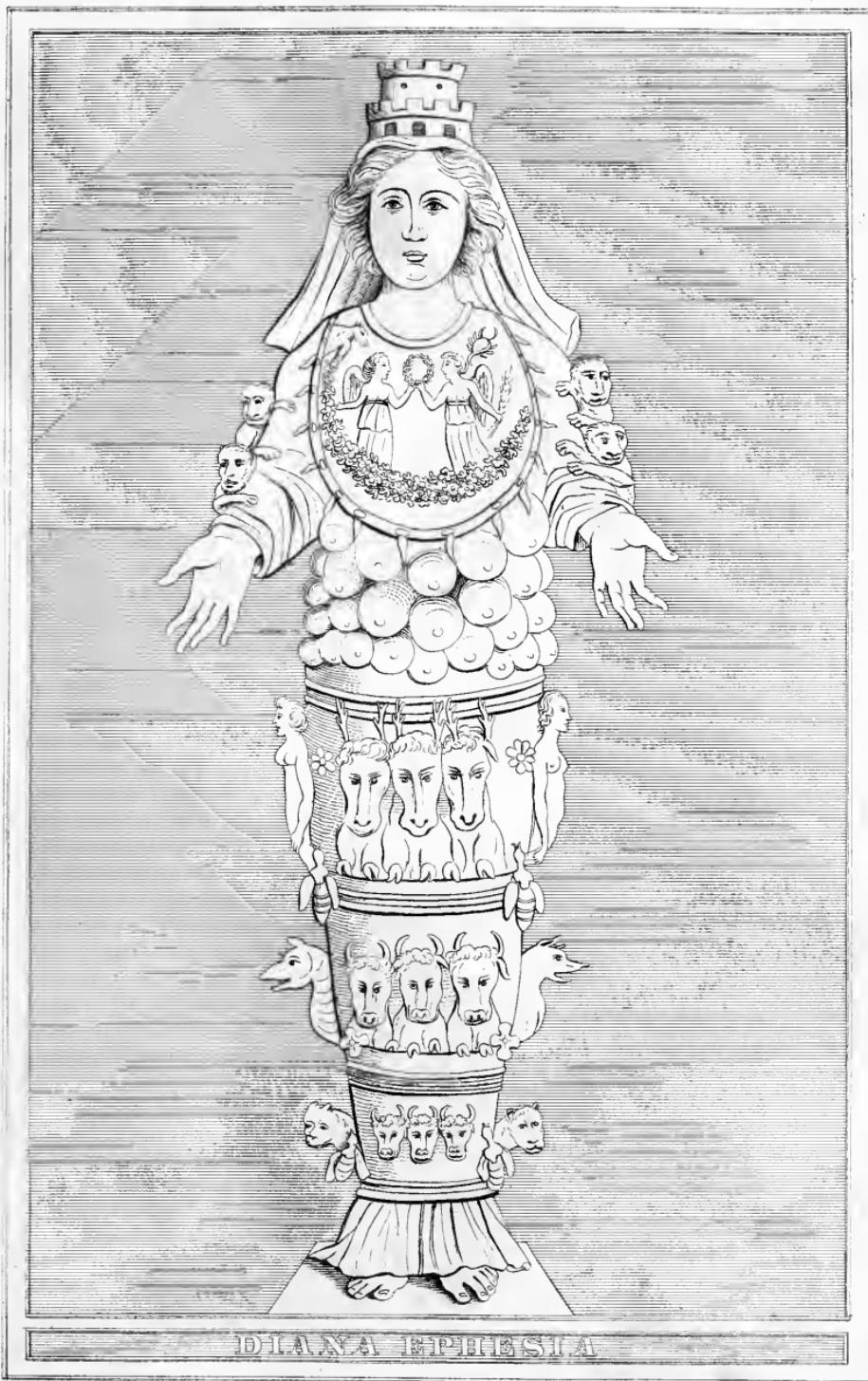


APOLLO OF RHODES



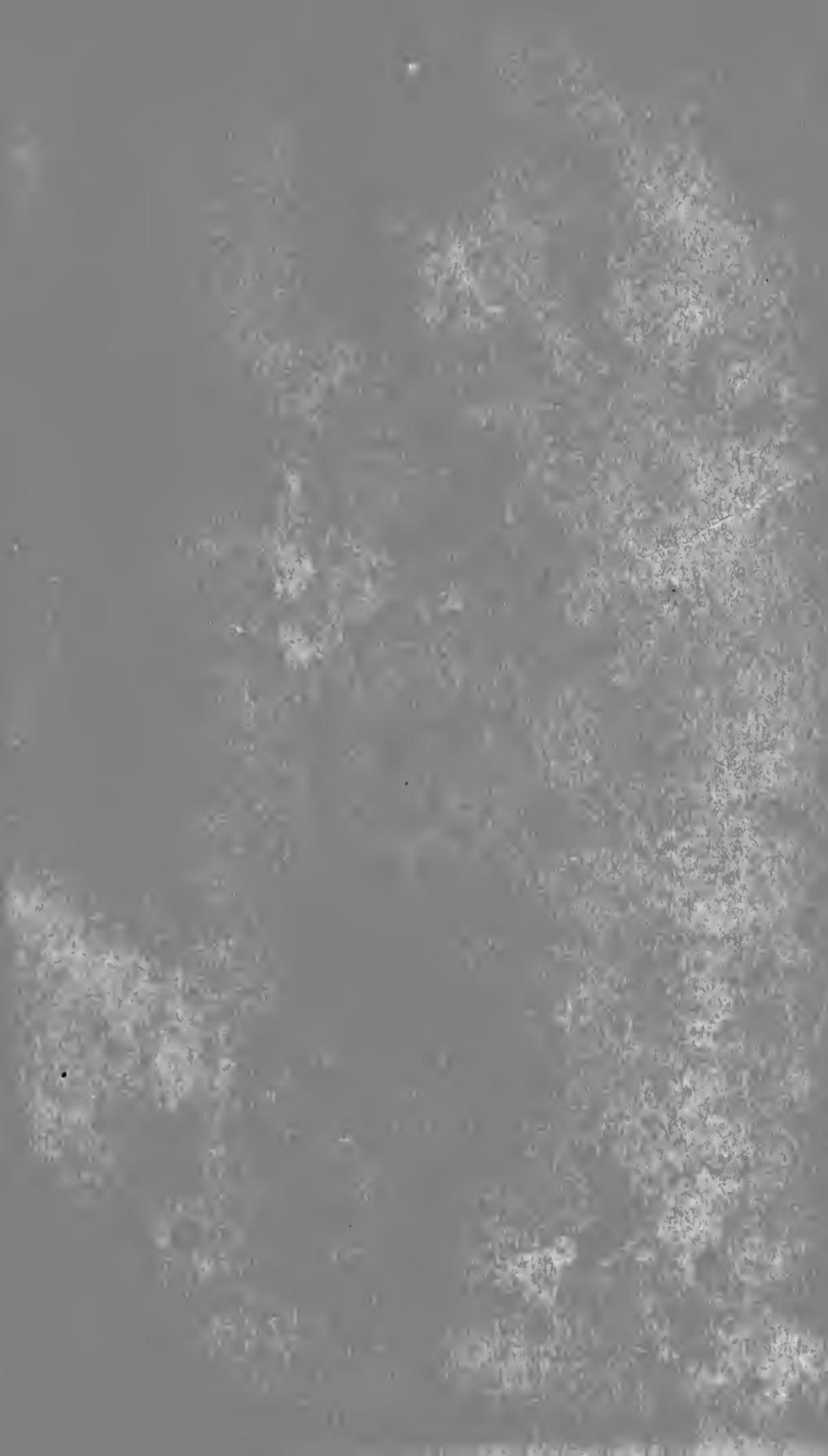






DIANE ALLEPHESSIA













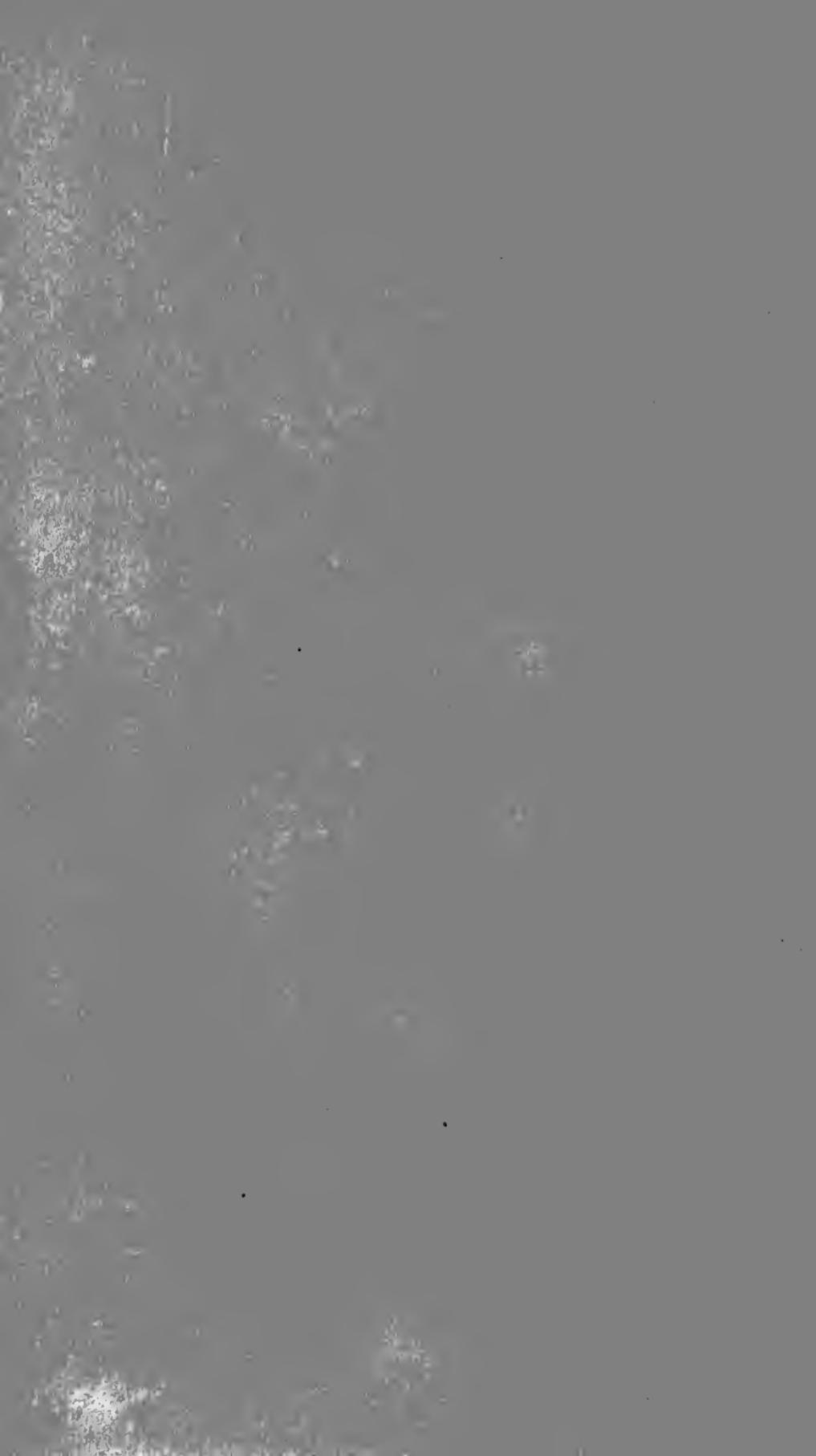




CYBÈLE







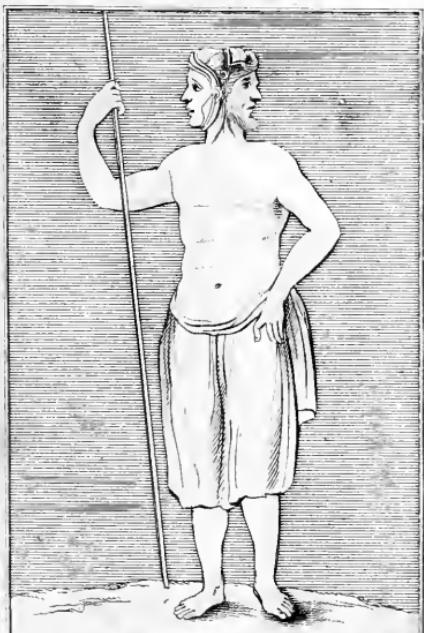


CYBILLE.

VESTA.



SATURN.



JANUS.









CERES.

DIANA.



BACCHUS.

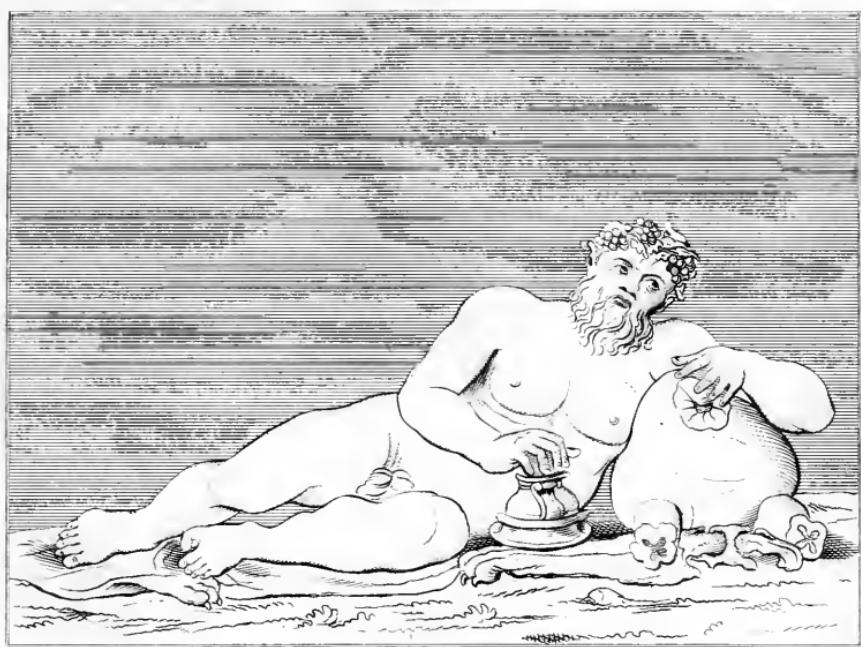


PAN.

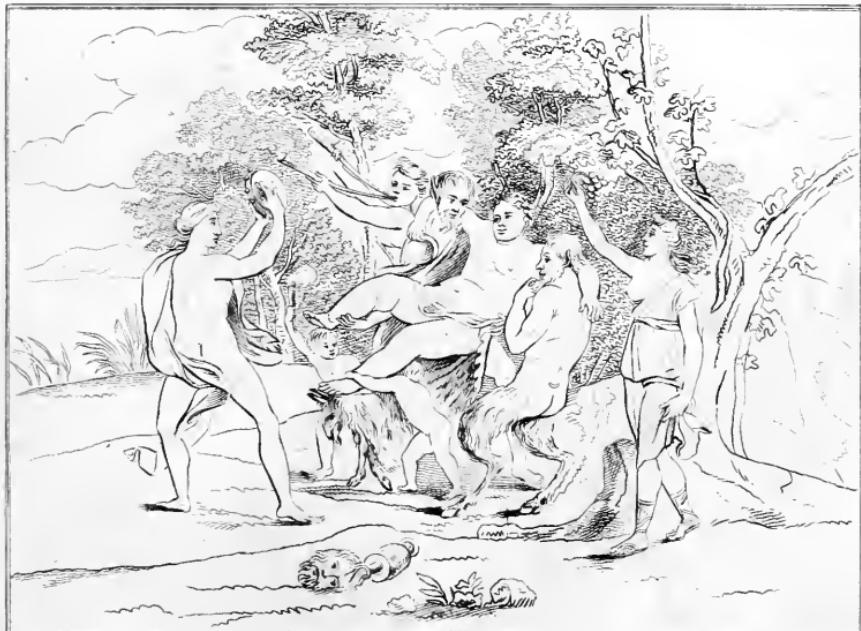








SILENIUS

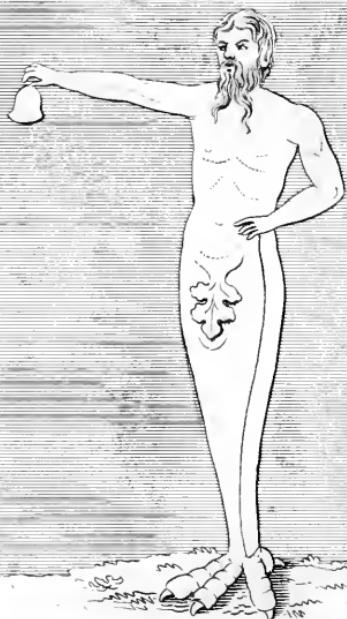


BACCHUS, SATYRS, BACCHANTE









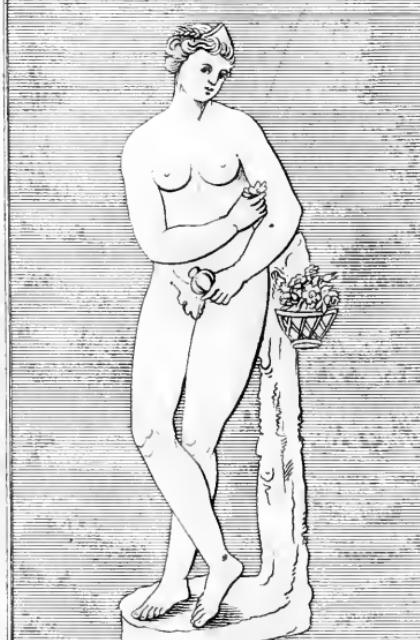
PRIAPUS.



FLORA.



VERTUMNUS.



POMONA.







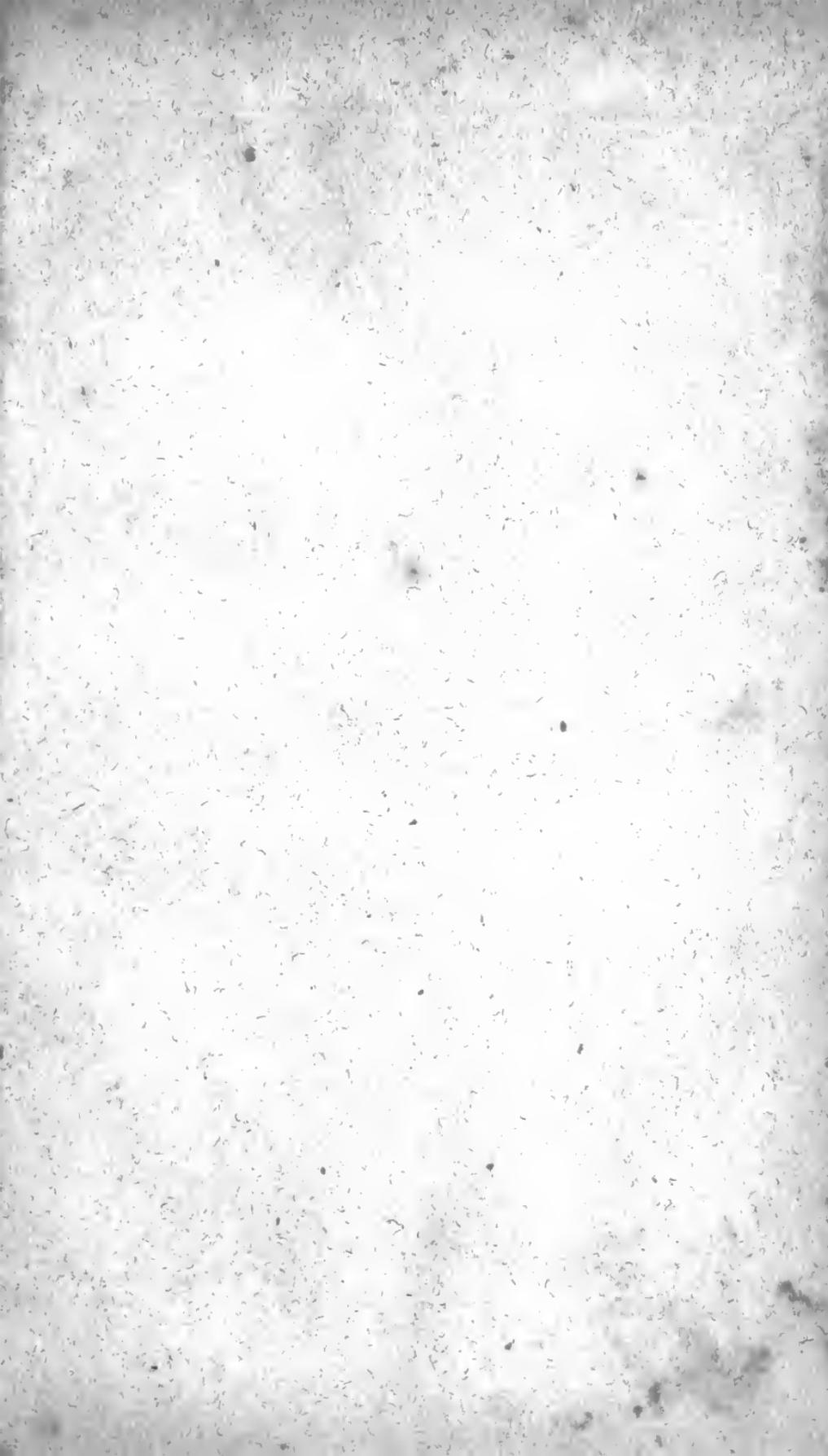


OCEANUS.



NEPTUNE &amp; AMPHITRITE.









TRITON



NEREID

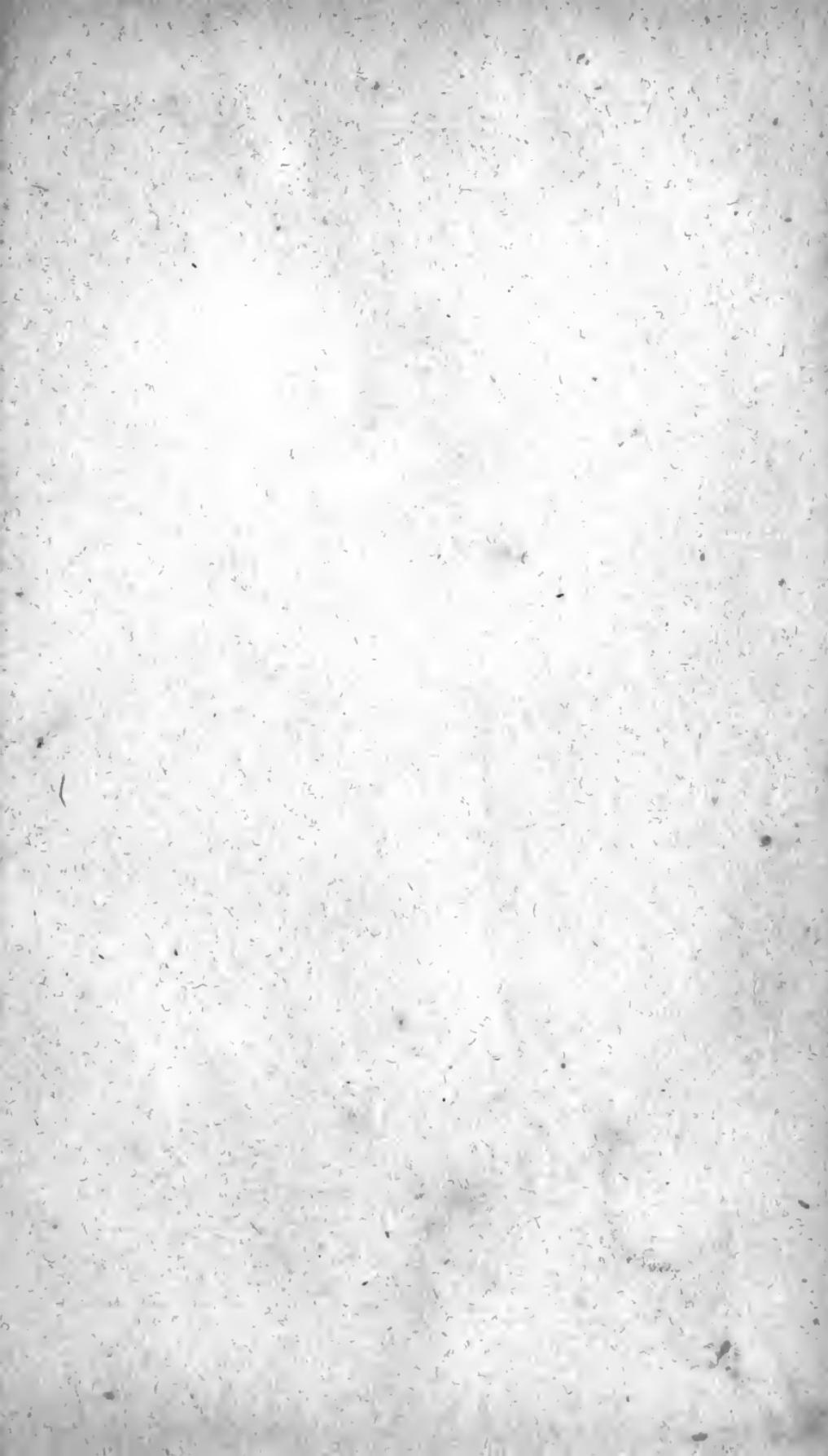


AEOLUS



AEOLUS









NOX









NOX



MORS &amp; SOMNUS



NEMESIS



NEMESIS



DITI MANES









PLUTO



HARPIES



PARCÆ



FURIES



DOOR OF HELL



CHARON









1803

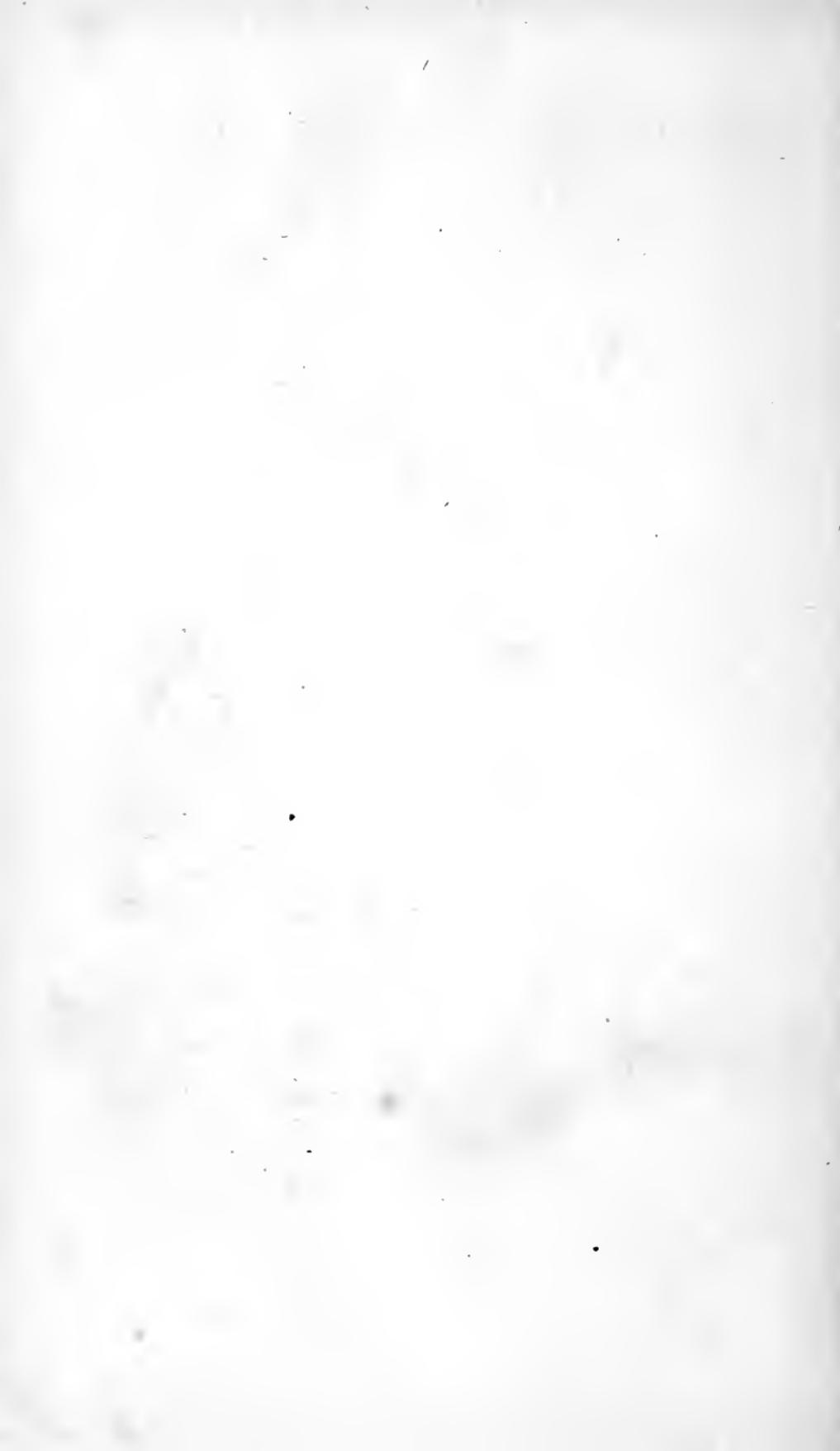








PLUTO









PERSEPHONE TRIFORMOS









HERCULES



HERCULES

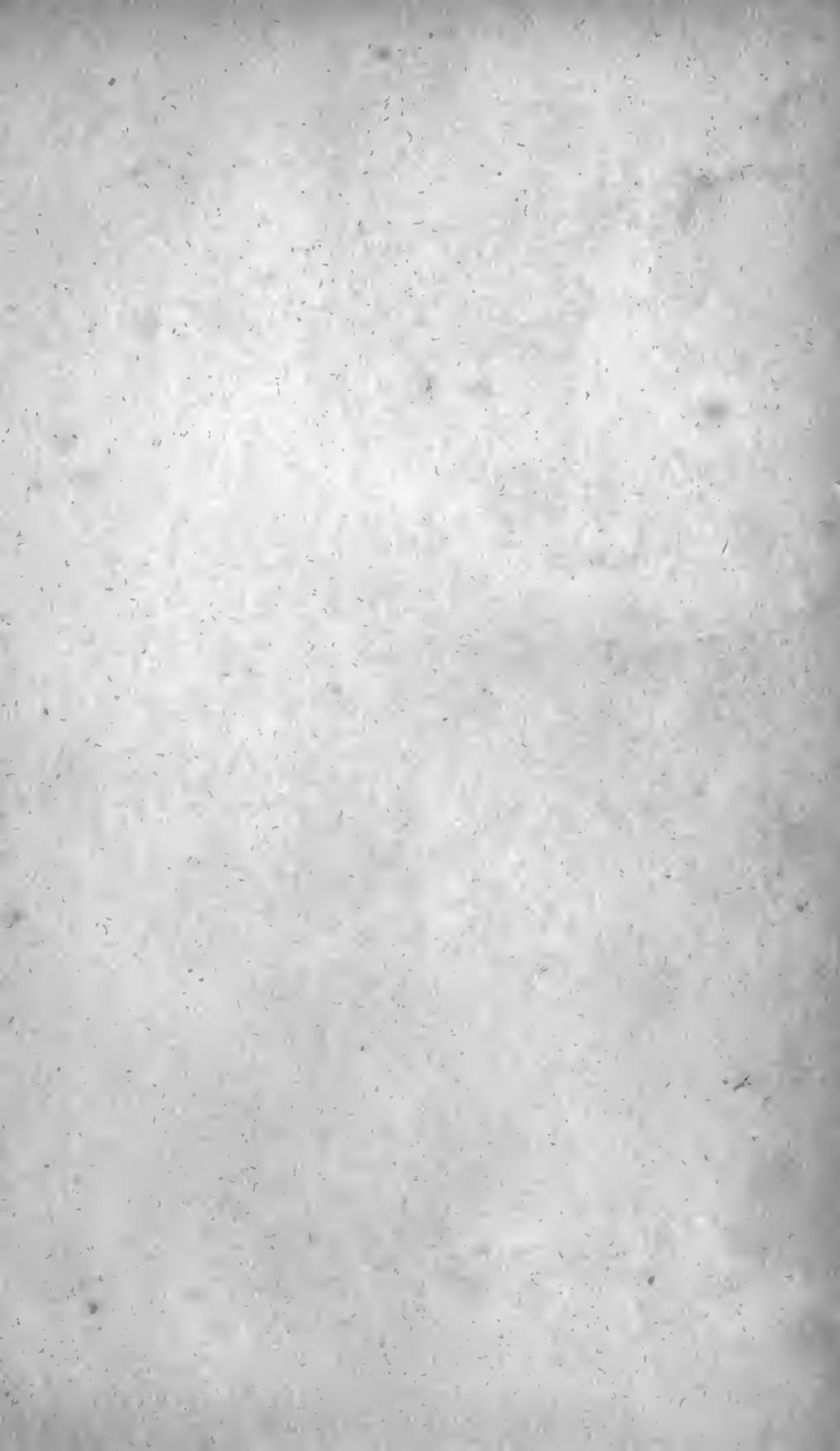


AMAZON

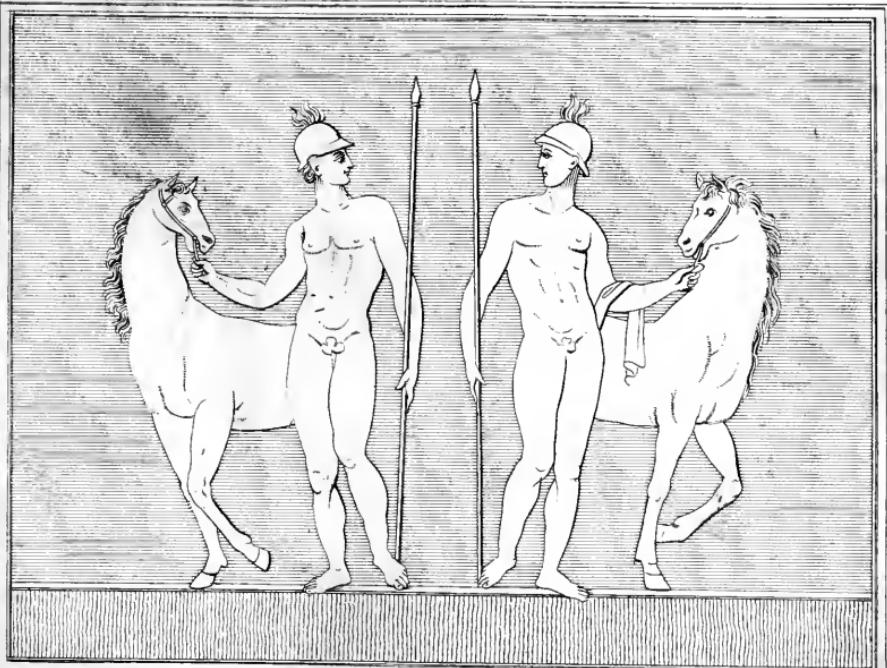


ATLAS









CASTOR & POLLUX.



TESCULAPHIUS.



POLYDECTES.









JUSTICE

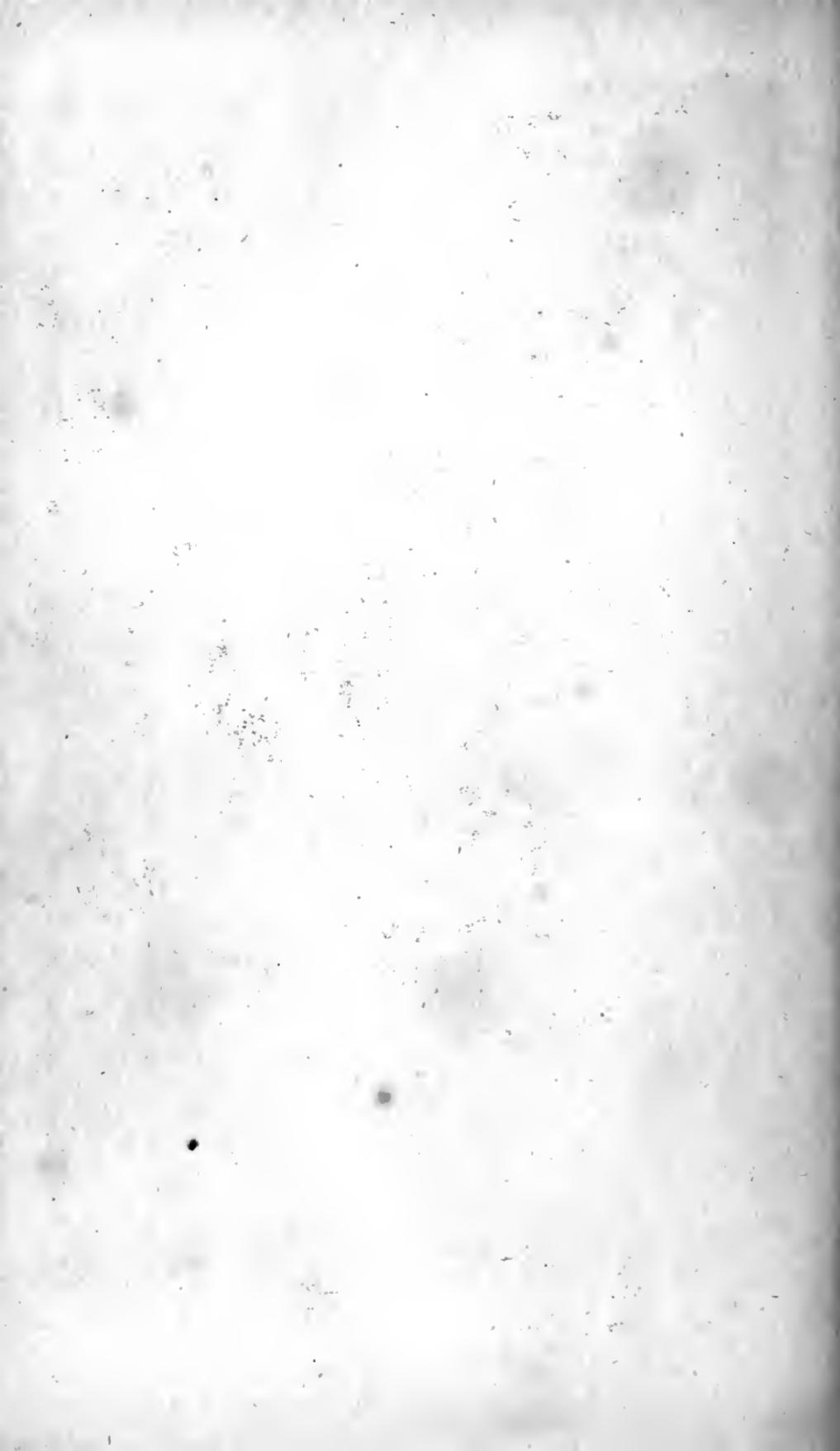
FORTUNE

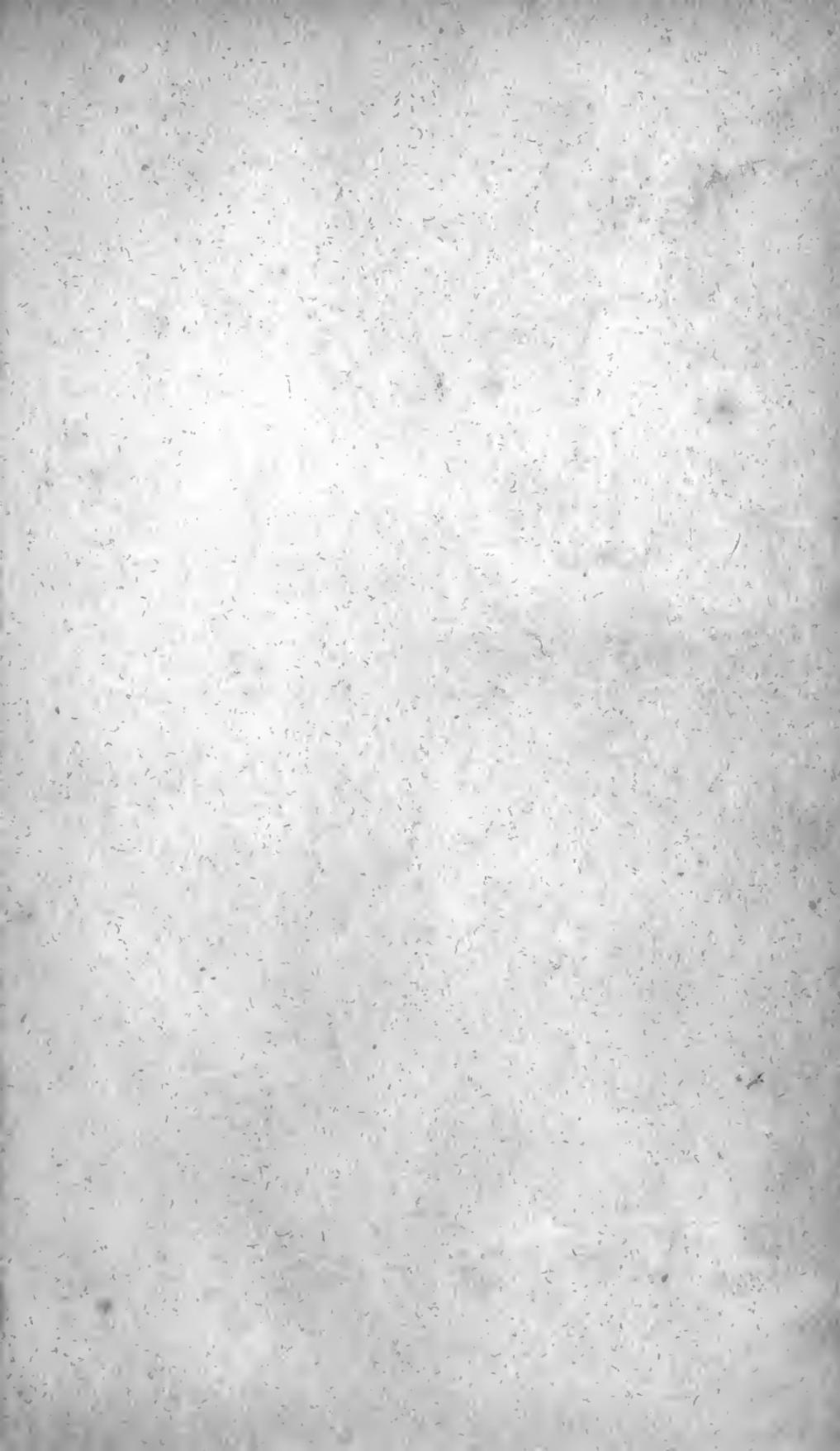


VICTORY



FAME









SPRING

SUMMER

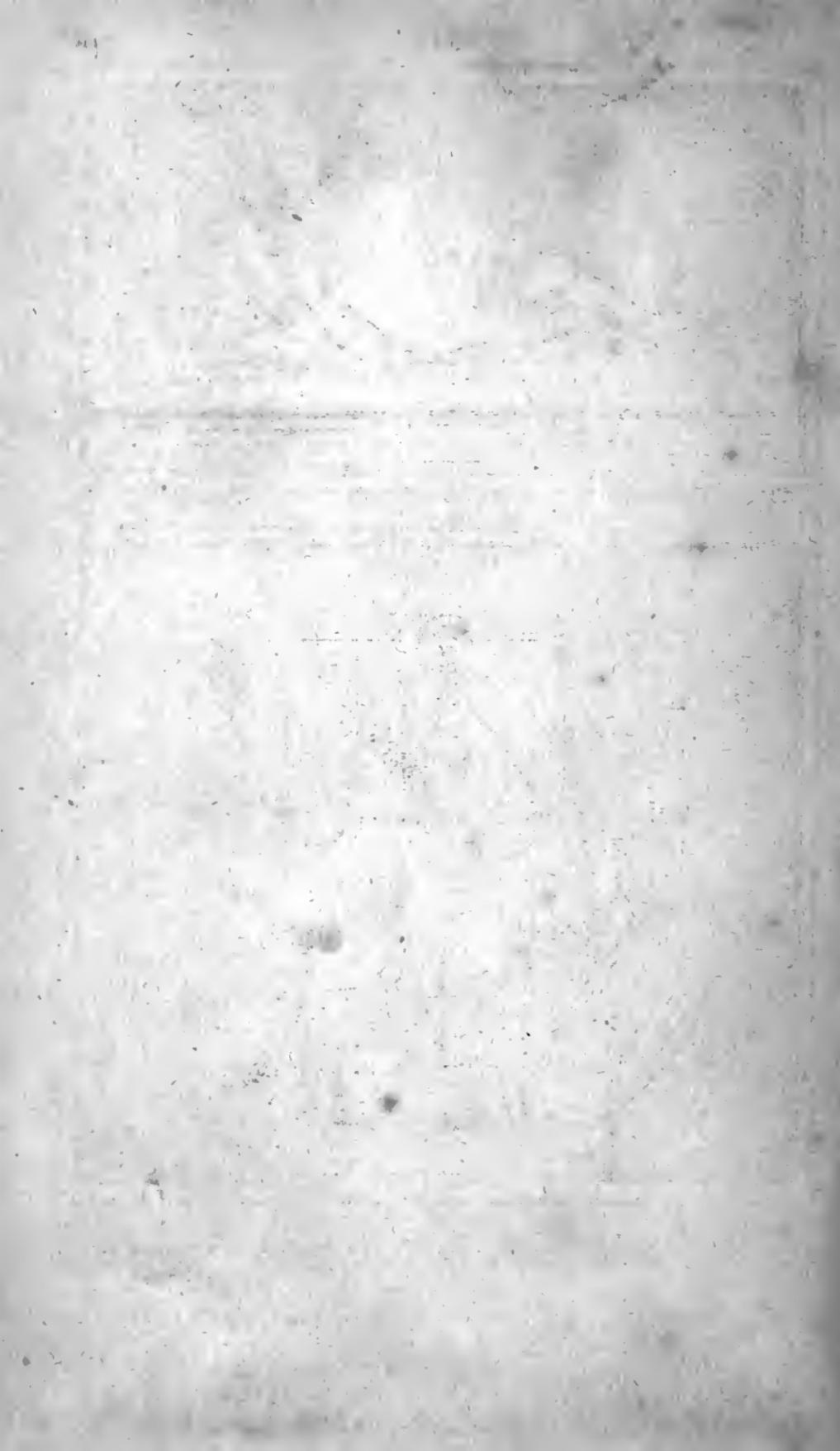


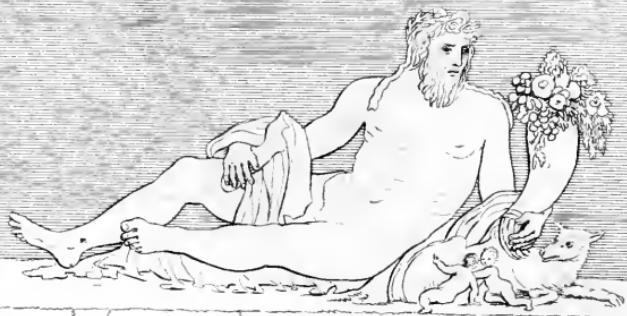
AUTUMN

WINTER









TIBER

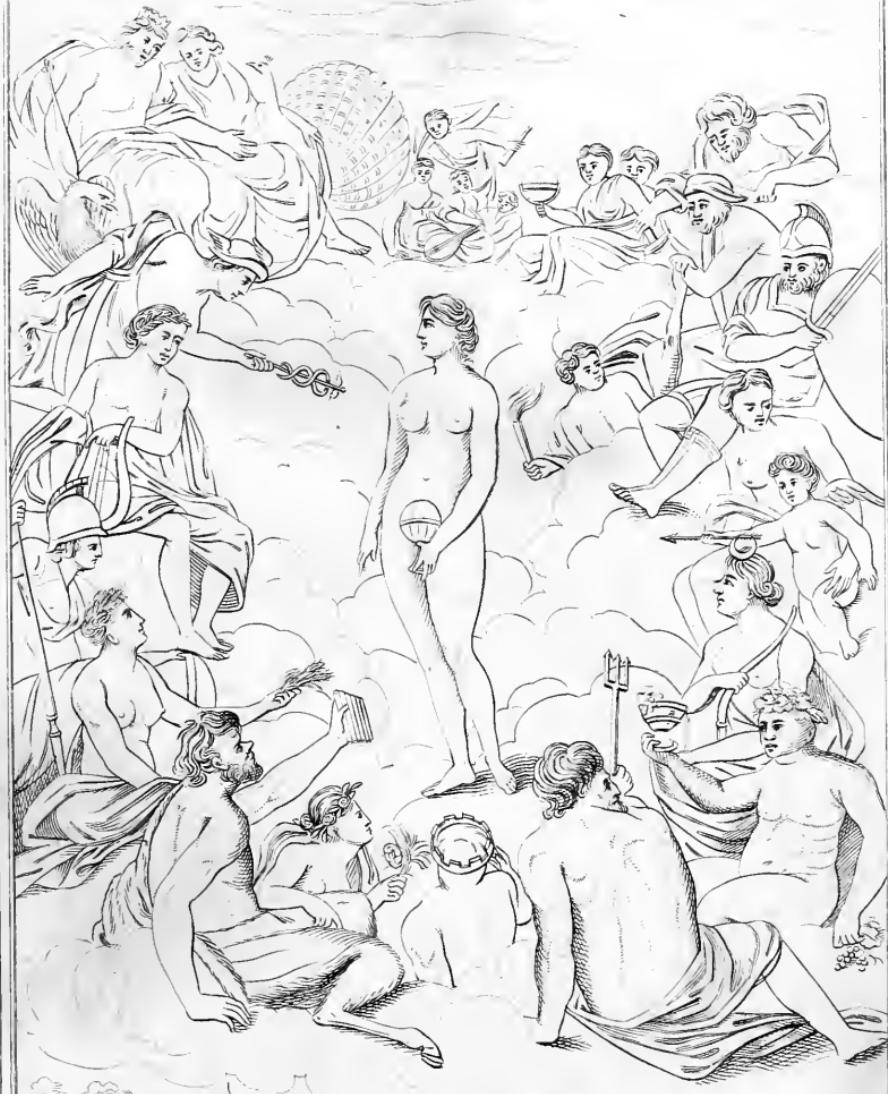


ROMA









PANDORA

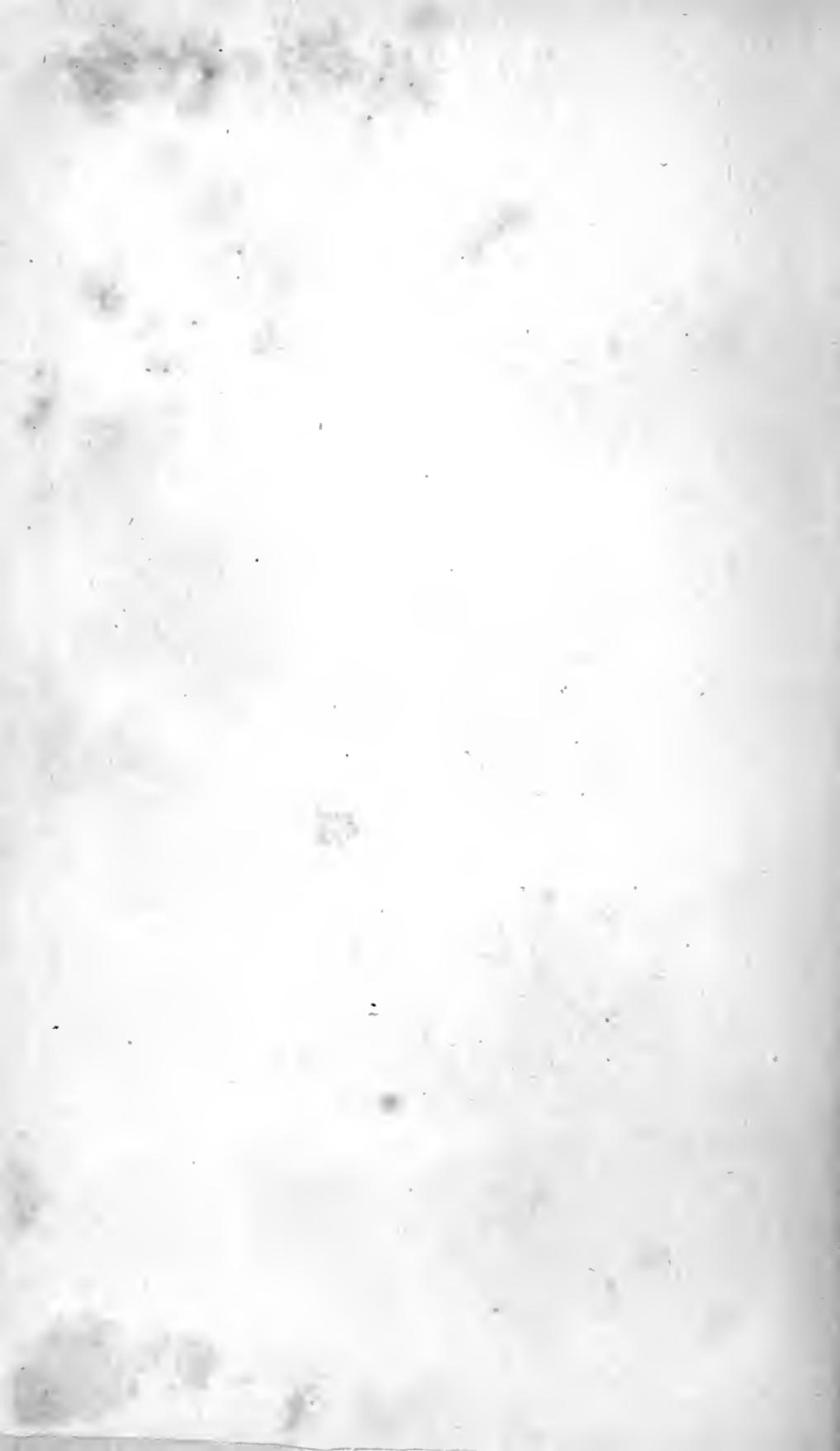


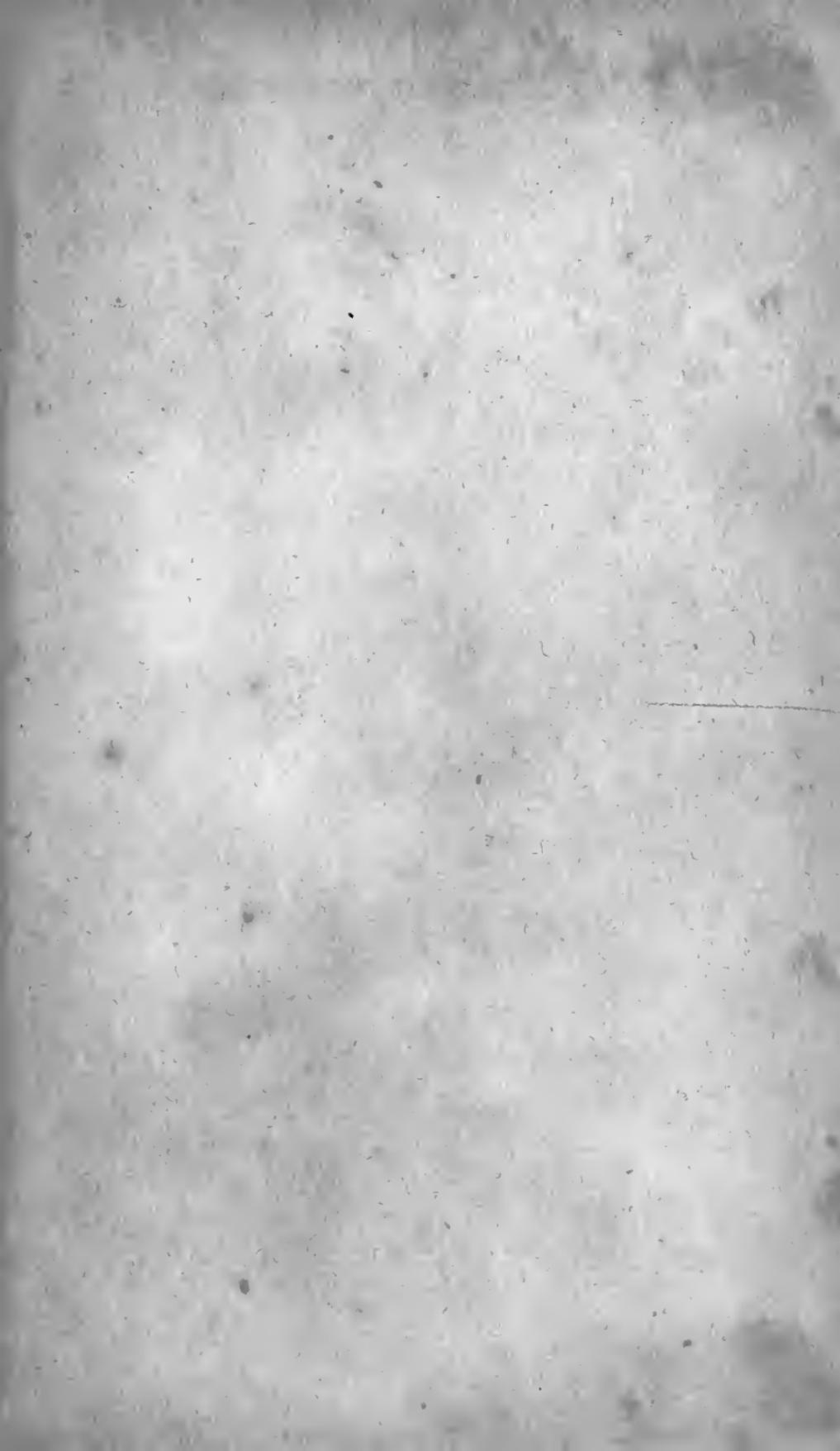






NIOBIE



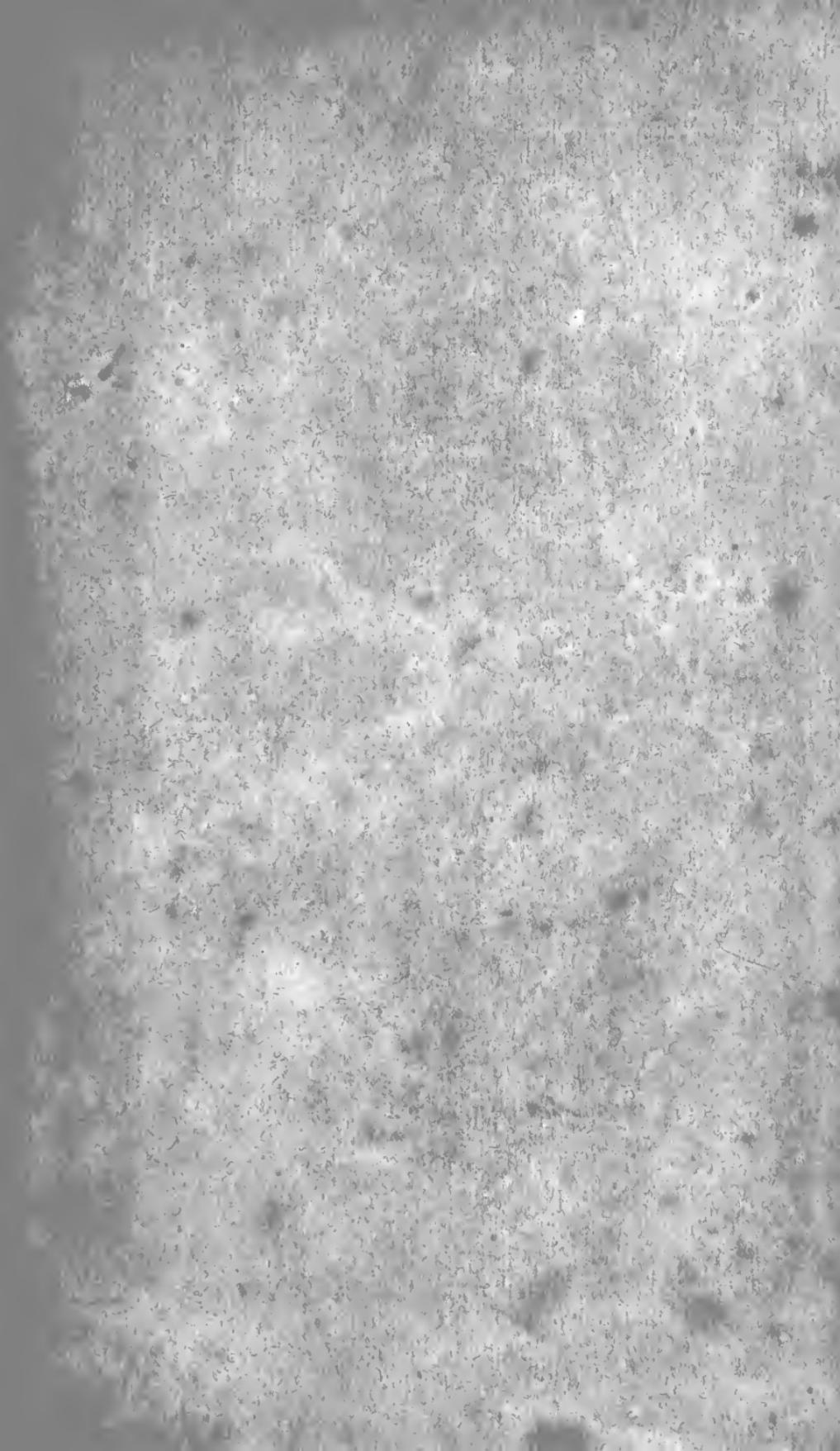


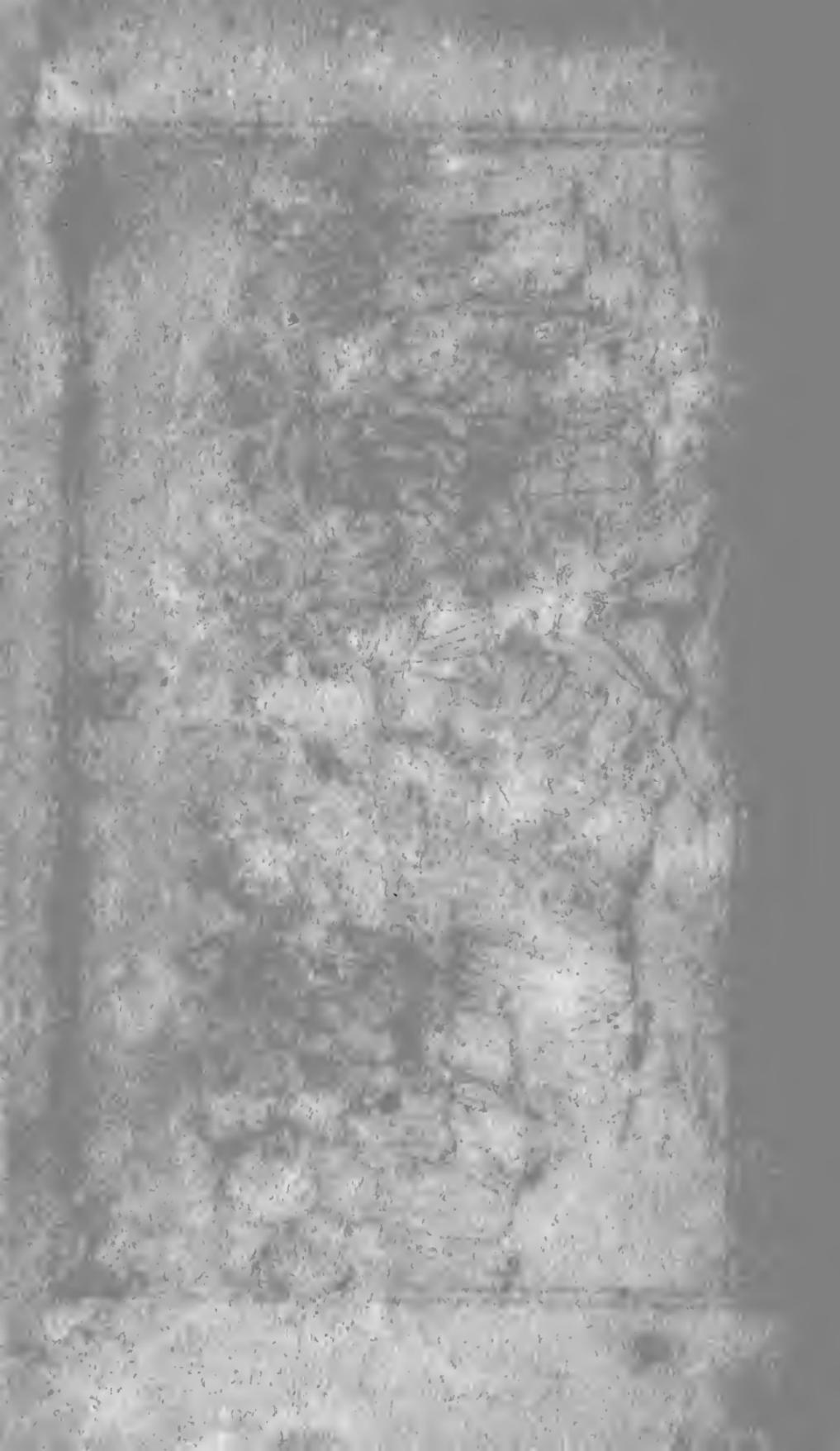


SACRIFICE









SACRIFICE TO PRIAPUS





